

# Federal Council BULLETIN



Vol. XXXII, No. 7

September, 1949



## Coming Events . . .

- Federal Council of Churches  
Department of the Church and  
Economic Life  
New York, N. Y., September 9-10
- Home Missions Council of  
North America  
Executive Committee  
Long Beach, N. Y., September 16
- Federal Council of Churches  
Executive Committee  
New York, N. Y., September 20
- World Council—Conference of U. S. A.  
Member Churches  
Executive Committee  
New York, N. Y., September 21
- General Convention  
Protestant Episcopal Church  
San Francisco, Calif.,  
September 26-October 7
- Conference on "The Church and the  
Jewish People in America"  
New York, N. Y., October 25, 26
- Conference on Religion in Higher  
Education  
Minneapolis, Minn., October 28
- Planning Committee for National  
Council of the Churches of Christ in the  
U. S. A.  
New York, N. Y., October 31
- Study Committee on the Church and  
Economic Life  
New York, N. Y., November 11, 12
- Federal Council of Churches  
Executive Committee  
Atlanta, Ga., December 6
- Southeastern Regional Church  
Convocation  
Atlanta, Ga., December 6-8
- United Stewardship Council  
Annual Meeting  
Pittsburgh, Pa., November 18-21
- International Council of Religious  
Education, Annual Meeting  
Columbus, Ohio, February 12-18, 1950
- Second National Study Conference on  
the Church and Economic Life  
Detroit, Mich., February 16-19, 1950
- World Convention on Christian  
Education  
Toronto, Canada, August 10-16, 1950
- World Council of Christian Education  
Assembly  
Toronto, Canada, August 17-19, 1950

### THE COVER

*The bell is a symbol of religious life. The illustration on the front cover was drawn for the Religion in American Life Campaign during November. The story is on Page 14.*

# Federal Council Bulletin

*A Journal of Interchurch Coöperation*

Issued by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

CONSTITUTED BY TWENTY-SEVEN NATIONAL COMMUNIONS

National Baptist Convention  
Northern Baptist Convention  
Church of the Brethren  
General Council of Congregational  
Christian Churches  
Czech-Moravian Brethren  
International Convention of Disciples  
of Christ  
Evangelical and Reformed Church  
Evangelical United Brethren Church  
Five Years Meeting of the Friends in  
America  
Religious Society of Friends of Philadelphia  
and Vicinity  
The Methodist Church  
African M. E. Church  
African M. E. Zion Church

Colored M. E. Church in America  
Moravian Church  
Presbyterian Church in U. S. A.  
Presbyterian Church in U. S.  
Protestant Episcopal Church  
Reformed Church in America  
Romanian Orthodox Church of America  
Russian Orthodox Church of North  
America  
Seventh Day Baptist General Conference  
Syrian Antiochian Orthodox Church of  
North America  
Ukrainian Orthodox Church of America  
United Church of Canada  
United Lutheran Church  
(Consultative Body)  
United Presbyterian Church

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# The Editorial Outlook

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## WORLD-WIDE COMMUNION AND THE WORLD'S NEEDS

**M**ORE than we realize or like to admit, we are influenced by the judgment of the secular world as to what is important. If the press and radio give prominence to an event, our attention is arrested and we tend to take it seriously. If, on the other hand, these reflections of mass popular interest fail to mention it, we tend to assume that it is inconsequential in the life of the world. Thus our perspective becomes distorted.

World-Wide Communion will be given less time and space on October 2nd than the sports events of the day. We do not decry the attention given to sports. Nor do we assume that editors and program directors consider sports more important than religion. We cite the difference in reporting as illustrative of the difference between a secular and a religious rating of what is news. We Christians should be constantly on guard against unconsciously underestimating the significance of religious affairs because of the seeming indifference of the general public.

The world-wide observance of the greatest act in human history is of tremendous importance. The imagination can hardly exaggerate it. Even in terms of drama, consider the scope and variations of it. It will be celebrated in stately cathedrals and in crude chapels with rough plank benches. Gold and silver chalices will be used by some, tin vessels by others. For some, the service will be set in high liturgical formality, for others, in high New Testament simplicity. Many languages will be used. All races will participate. People of high and low social and economic status, the learned and the illiterate, soldiers, sailors, hospital patients, prison inmates—people of all types and conditions will participate.

But this is not a drama of man's authorship or contriving. It is a drama of God and man. The act in human history here celebrated is the act of God in Christ for the redemption of man. The sacrament itself was instituted by the Redeemer. With variations but with the same essential inner meaning it has come down across

the centuries, but with a wider observance this year than ever before as a result of the spread of the Gospel by the missionary outreach of the Church and because of the growth of the ecumenical spirit.

It is because of God's place in it that this unique world-wide fellowship is possible. Men come into real brotherhood as they come together before God as His children, penitent and accepting His redemption through Christ.

This place of God in human fellowship is what the secular world does not recognize. It does not know the things that belong to its peace. With conflict and tension continuing, if not deepening, after two devastating world wars in a generation, it would seem that deep questions would be disturbing men's minds. Surely there is restlessness. For some there is dismay. Among the thoughtful there is a willingness to consider the Christian insights into history.

The world's greatest need has always been to accept God's redeeming love. But the need now seems to be especially desperate. World-wide Communion is the occasion when the Christian churches probably make the closest approximation to an adequate common witness to their essential faith. Christ prayed that His followers might be one "that the world may believe that Thou hast sent me." The unity that God has given us should be shown to the world as a convincing demonstration, especially today.

World-wide Communion is not a promotional device. It is a witness to our faith. Its observance calls for most careful preparation in prayer and planning. Our people should be helped to understand it and to enter into it as a confession of sin, an acceptance of Christ's redemption, an act of loyalty to Him, and a reminder to the world of its need of God and of the availability of His grace.

This is tremendously important to us and to the Church of Christ. It is important in history. We believe it is the will of God. Let us not underestimate it because the world does not now acclaim it. Many will be helped to believe if we are faithful.



## FOREIGN RELIEF NEEDS CONTINUE

**D**ENOMINATIONAL executives and church members in the pews have been asking for some time when the appeals for help for war victims will end. When emergency campaigns for funds were organized and generously supported at the close of the war, it was rather widely assumed that within a couple of years people would be able to take care of themselves—at least in Europe.

However, appeals have continued to come to American Christians for money, food, clothing, assistance to Displaced Persons, and other needs. A natural weariness in well-doing has settled upon us. Denominational leaders have been asking when they can ask for more adequate support for urgently needed missionary programs abroad and at home and for services to the churches. Most of us wonder when taxes will be substantially cut and when we can spend more money on ourselves with a clear conscience. Here and there a question is raised as to whether the needs abroad are real, or whether those on the staffs of the church relief agencies are exaggerating the needs in order to maintain their own jobs.

The editor fully sympathizes with those who are eager to get more resources for the regular and essential on-going work of the churches. (The Federal Council needs more money!) But he has recently seen at first hand the needs in Germany and is familiar with needs elsewhere. His greatest sympathy is with those in the church relief and reconstruction agencies who know that the calls for help are real and urgent but who are frustrated because of lack of funds.

We are therefore impelled to report careful observations of the refugees in Germany, based upon visitation among them, consultation with church leaders and thorough checking of facts with U. S. Military Government officials in Germany.

We are not here considering the Displaced Persons. Their plight is pathetic. We must finish the job of taking care of them. The refugees here considered are (a) people of German ethnic origin, former citizens of Poland, Czechoslovakia, Hungary and other Balkan countries, who were expelled from those countries under terms of the Potsdam Agreement; (b) German residents of territories formerly a part of Germany but now under Russian and Polish administration who were forcefully expelled; and (c) infiltrates or illegal border-cross-

ers who have fled from behind the "iron curtain," seeking refuge in the western zones of Germany. These latter are of various nationalities.

At least seven millions of these refugees are in the western zones, where the population has increased 19.4 percent over 1939, where Military Government estimates that 40 percent of the habitable dwellings were destroyed by bombs and shellfire and where the normal population alone would have had to import a large proportion of its food supply. In the American zone the population density per square kilometer increased, through the influx of refugees, from 13 in 1939 to 160 in 1946. The average in Europe is 56; in the United States, 7.

The living conditions of these people can hardly be imagined, overcrowded in camps, barracks and all available houses. Unemployment among them is high and still rising—Bishop Meiser reported it as high as 80 percent for Bavaria, at the recent meeting of the Central Committee of the World Council of Churches. They are represented by a large section of the regular population, already overcrowded and hardpressed. They are living in hardship and need relief, at least through the coming winter.

In addition to the distress of these people, human beings, in most instances as fellow-Christians, we should be concerned about the political consequences of prolonged despair among them. Many of them have been living in hardship ever since the war. To continue their present condition is to increase the likelihood that they will rally behind the most extreme leadership on the left or the right. Until something is done about their problem, Germany cannot become stable and Europe, in turn, cannot become stable.

Action by governments is required for a comprehensive solution of the problem. In the meantime, the suffering will continue and we as Christians must help with money and food and clothing and assistance to them in their struggle to maintain their church life. Such help will be by alleviating distress and proving that we can keep hope alive and improve the chances of freedom and peace.

We would not create the impression that the German refugees are the only ones in need. Appeals are urgent and strategic in various countries in Asia, in Greece and elsewhere in Europe and for Arab refugees in Palestine. The responsible church agencies have the facts. They do not exaggerate. Our responsibilities and opportunities are still great. We cannot yet relax.



WORLD COMMUNION DAY SIGNALIZES OPENING OF 15-MONTHS UNITED

EVANGELISTIC ADVANCE, COOPERATIVE EFFORT OF 37 DENOMINATIONS

# "America For Christ"

THE United Evangelistic Advance, backed by 37 Protestant and Orthodox denominations with 40,000,000 members, will launch a 15-months program to win America for Christ, at the Lord's Table on Sunday, October 2. On that day millions of Americans, each in his own church, have been asked to participate in a global observance of World Communion Day.

Their participation in the Communion service, itself symbolic of the Christian faith, will signalize the beginning of the greatest evangelistic movement of the century to revitalize the moral and spiritual forces of the nation.

Behind it are aligned the greatest church forces ever marshalled for a single program since the Protestant churches began doing together what can be done better together than separately.

With the hope that they may carry the message of the Christian gospel to Americans, old and young, in every city, town and hamlet in the 48 states, leaders of denominational and interdenominational groups are working together under the direction of a 62-member national committee headed by Prof. E. G. Homrighausen of Princeton, New Jersey.

The denominations include the 27 member churches of the Federal Council of Churches, eight Lutheran bodies and five others. Also cooperating are the International Council of Religious Education, the United Council of Church Women, the Home Missions Council of North America and the Association of Council Secretaries. This places behind the United Evangelistic Advance a potential force of many millions. The 37 denominations estimate a combined total membership of 40,000,000 and the ICRE counts



more than 29,000,000 pupils enrolled in Protestant Sunday schools.

The local parishes number at least 150,000 and there are many more Sunday schools than churches. The latest count showed 232,672 Sunday schools.

Conceivably, with this number of avenues available, this united evangelistic crusade during the closing months of the first half of this century may reach *more people*, and *more communities*, with the message of the Christian gospel than any previous effort in the history of American Protestantism.

Starting on World Communion Day the united program will be formally launched by all the participating denominations in a vigorous "go to church campaign" during the month of October and will gather momentum in the subsequent months of 1949 and throughout 1950.

"Fill the Pews" is the slogan that will be used to encourage regular attendance. The importance of this phase of the Advance is underlined by surveys indicating that only about 30 per cent of the nation's 46,000,000 Protestant and Orthodox church members attend services with any degree of regularity.

ANOTHER highlight of the October program will be a widespread observance of Reformation Day, Sunday, October 30. Pastors are being asked to devote their sermons to an explanation of what Protestants believe and why. More than 100 communities have planned interdenominational observances.

A detailed report from each denomination is expected next month but in mid-August only scattering and informal reports from a few secretaries were available. For the insight they provide into the tremendous response being made generally by the denominations the following are quoted:

**CONGREGATIONAL CHRISTIAN CHURCHES**—Rev. Wofford Timmons, executive secretary of the Commission on Evangelism and the Devotional Life reports, "Our Commission is behind the United Evangelistic Advance wholeheartedly. This autumn we will hold seven Regional Workshops on Evangelism across the nation. We are making much of World Communion Sunday, October 2, and can be counted on to join in the Church Attendance Crusade in October. Our Commission is training and using the pastors and laymen and women of the denomination in visitation evangelism."

**DISCIPLES OF CHRIST**—Rev. Spencer Austin, director of evangelism, states, "Our communion is making an unusual effort to make these next fifteen months of the United Evangelistic Advance the best it has ever had in evangelism. We began a special three-year program of evangelism two years ago to reach 900,000 new members and to organize 200 new churches. Our 8,000 congregations will make every effort to achieve this great goal during the United Evangelistic Advance."



**NORTHERN BAPTIST CONVENTION**—Rev. Walter E. Woodbury, secretary of evangelism, states, "The Northern Baptist churches are committed to the program of the United Evangelistic Advance. In fact we have made this program our denominational evangelistic program for the next fifteen months. We are making great plans for participation in World Communion Sunday on October 2, and the Church Attendance Crusade on the five Sundays in October. Our whole denomination has been alerted to make evangelism one of the dominant enterprises during the next fifteen months."

**METHODIST CHURCH**—Harry Denman, executive secretary of the Board, reports, "The Methodist Church has a four-year goal to win two million new members. The United Evangelistic Advance comes within this four-year period. For the next fifteen months, we are seeking to enlist the 20,000 Methodist preachers and eight million members in helping to win America for Christ. The Methodist Church can be counted on to do its full part in bringing about a revival of religion in America."

**PRESBYTERIAN CHURCH U.S.A.**—Rev. George Sweazey states, "The Presbyterian Church will be a part of the United Evangelistic Advance beginning on World Communion Sunday, October 2. Our denomination can be counted on to participate with all other denominations in all cooperative evangelistic projects. More than 200 Presbyterian conferences will be held to prepare the churches organizationally for evangelism. A national visitation week will be held October 27 to November 3. The present New Life Movement will come to its climax on January 1, 1950 on New Life Sunday. The General Assembly voted recently to continue the New Life Movement after January 1 under the title, "New Life Advance."

A more complete picture of the scheduled interdenominational activity was provided by the calendar in Dr. Jesse M. Bader's office in the Federal Council building, nerve center of the Advance.

This is what the calendar showed in mid-August:

**National Christian Teaching Missions**—39, from Florida to California, in the fall months of 1949; 35 during 1950 and five in 1951. These are eight-day missions sponsored jointly by the Federal Council and the ICRE to develop a four-fold program; 1) a one-day community-wide religious census; 2) a self-study by each church of



Rev. Walter Woodbury, Secretary of Evangelism for the Northern Baptist Convention (left) showing the United Evangelistic Advance map to Rev. E. G. Homrighausen, Chairman of the National United Evangelistic Advance Committee. The Northern Baptists have made the United Evangelistic Advance program their program for the next 15 months.

its program, resources and responsibilities; 3) a fellowship cultivation program and 4) expansion of the church program to care for the enlarged membership.

**Visitation Evangelism**—21 communities in 1949; 32 cities and towns in 1950. This means a door-bell pushing crusade by scores of Christian laymen to reach the community's unchurched, an effective form of personal evangelism.

**University Christian Missions**—14 in the fall of 1949; 13 during 1950, under the sponsorship of the National Committee of the University Christian Mission, a joint effort of the Federal Council and the United Student Christian Council. It carries a message of religious emphasis to youth on the university and college campuses.

Teen agers will not be overlooked. Many high school missions are planned. Chaplains of the Armed Forces and preaching missions will carry the Gospel to service men in army camps and naval bases and other missions will be held in jails and prisons.

ONE OF SCORES of Protestant preachers and evangelists who will participate in preaching missions that will travel from city to city, Dr. E. Stanley Jones will visit Danbury, Conn., October 2-7, starting point of an itinerary that will take him to ten communities from coast to

coast during the Fall. The famous Methodist evangelist also is scheduled already for 17 preaching missions in 1950.

This Fall he will visit, in order, Danbury, Conn.; Malden, Mass.; Elmira, N. Y.; Watertown, N. Y.; Flint, Mich.; Great Falls, Mont.; Yakima, Wash.; Richland, Wash.; Tacoma, Wash.; and Colorado Springs, Colo.

Mindful that "prayer changes things" the preachers upon whom much of the burden of the Evangelistic Advance are planning to share in the fellowship of prayer each Saturday during the 15-months crusade. The hour of prayer for the preachers of the crusade will be from 8 to 9 o'clock. In addition it is expected that prayer cells and prayer groups will be organized by laymen in hundreds of local churches.

The magnitude of the challenge facing the United Evangelistic Advance will require the active participation not only of the men and women whose lives are dedicated to the church, nationally and locally, but also of thousands of lay men and women. For example, the National Christian Teaching Missions this Fall, each requiring 30 men, mean that 1,170 men will be needed for this phase of the program alone. More than 200 men will provide the leadership for the scheduled Visitation Evangelism programs and 10-man teams conduct the University

(Continued on Page 30)



## UNITED FOR THE ADVANCE

*Northern Baptist Convention*  
*National Baptist Convention*  
*Seventh Day Baptists*  
*Church of the Brethren*  
*Evangelical United Brethren Church*  
*Congregational Christian Churches*  
*Disciples of Christ*  
*Protestant Episcopal Church*  
*Evangelical and Reformed Church*  
*Religious Society of Friends*  
*United Lutheran Church*  
*African Methodist Episcopal Church*  
*African Methodist Episcopal Zion Church*  
*Colored Methodist Episcopal Church*  
*The Methodist Church*  
*Moravian Church*  
*Lutheran Free Church*  
*Danish Lutheran Church*  
*Church of God (Anderson, Indiana)*  
*Evangelical Unity of the Czech Moravian Brethren of N. A.*  
*Russian Orthodox Church*  
*Syrian Antiochian Orthodox Church*  
*Ukrainian Orthodox Church of America*  
*Presbyterian Church in the U. S.*  
*Presbyterian Church in the U.S.A.*  
*United Presbyterian Church*  
*Reformed Church in America*  
*United Church of Canada*  
*Religious Society of Friends of Philadelphia and Vicinity*  
*Roumanian Orthodox Church of America*  
*United Evangelical Lutheran Church*  
*American Lutheran Church*  
*Augustana Evangelical Lutheran Church*  
*Evangelical Lutheran Church Suomi Synod (Finnish)*  
*Mennonite Church of North America*  
*Churches of God in North America*

# An Unbroken Fellowship in a Broken World

**W**ORLD Communion Day—witness in a *broken* world to an *unbroken* universal fellowship,—will call millions of Christians to share in the Lord's Supper in their own churches in all parts of the world on Sunday, October 2.

More than 150 Protestant denominations in the United States are cooperating and reports from other countries indicate that the largest number of churches and Christians since the annual observance was begun in 1940 will participate this year. Each year has shown an increase in the number of local congregations in all lands participating.

New Zealand, across the international date-line, will open the worldwide observance. As New Zealanders enter their churches for communion services Sunday morning it will be Saturday evening in the United States. New Yorkers will be at supper and out on the Pacific Coast it will be mid-afternoon. As the day advances, in turn Australia, Japan, the Philippines, China and Burma, India, Europe, Africa, Iceland, South America, Hawaiian Islands, and finally the United States, Canada and Alaska, will hold their church services.

In America World Communion Day this year will have an especial significance. It marks the official opening of the 15-months United Evangelistic Advance in which 37 Protestant and Orthodox denominations are participating under the sponsorship of the Department of Evangelism of the Federal Council of the Churches of Christ in America.

In observing World Communion Day, the objective is to secure the presence of every resident member at the Communion service of his own local church, and to see that Communion is taken to the aged and infirm, the sick and the bed-ridden, in homes and hospitals and other institutions. In some churches, where the out-pouring taxes the physical facilities at regular services extra services are required to accommodate all church members.

"This fellowship of Christians on

World Communion Day," says Dr. Jesse M. Bader, executive secretary of the Federal Council's Department of Evangelism, "is a source of inspiration and strength. It is a witness in a broken world to an unbroken world fellowship. Each one of us is a part of that glorious company. Although it is an unseen company of believers, yet our fellowship with this family of faith is very real. Our unity is in Him. Our fellowship is with Him and with one another. At this table, Christ calls all Christians everywhere to a rededication of life to increase His church spiritually and numerically, and to extend His imperishable kingdom in the hearts of all men everywhere."

The response of churches in all corners of the world is reflected in messages of church leaders in New Zealand, Japan, Italy, Scotland, Ireland, Holland, South India, the Philippines and Belgian Congo.

"Over the last few years there has been a steadily increasing interest in the whole idea," reports the National Council of Churches in New Zealand. Our churches are becoming ecumenically conscious and we believe that, in many hundreds of parishes, World Communion Day offers a special occasion for that consciousness to be consecrated to the work of its true source."

The National Christian Council of Japan writes that all the Christian churches in Japan will participate and expresses pleasure that "we can join with you and the brethren of many countries."

The secretary of the Methodist Church in Ireland reports that the day will be observed on a scale more widespread than ever before and the Congregational Union of Scotland has urged all its churches to participate.

From the Holy Land, a letter comes from the Evangelical Synod of Syria and Lebanon, "The Synod's Executive Committee discussed the invitation to join in the observance of World Communion Day and accepted it in a most welcome way, and we shall try to spread it in our different churches all over Syria and Lebanon."



# World Council At Chichester Takes Stock of First Year

BY HENRY SMITH LEIPER

**P**ROCLAIMING and demonstrating the growing solidarity of Protestant and Orthodox Churches of the world, the Central Committee of the World Council of Churches, in its Chichester meeting, adds a new and encouraging chapter to the record of ecumenical Christianity. ("Chich" rhymes with "Stitch," "ester")

This first meeting since Amsterdam of the highest organ of the World Council between assemblies was attended by 63 elected delegates of 155 Protestant and Orthodox Churches in 44 countries on the five continents. Abyssinia, China, Czechoslovakia, Egypt, Greece, India and Japan, as well as most of the major Western areas of church life, were represented.

Prior to the meeting of the Central Committee there were four meetings of importance bearing on its work. Three of these met at Wadham College, Oxford—the Study Commission under Dr. Henry P. Van Dusen, with a very representative attendance including the deans of major theological seminaries such as Drew, Princeton, Union and Yale; the Commission of the Churches on International Affairs, under Baron Van Asbeck and Mr. Kenneth Grubb; and the joint committee of the International Missionary Council and the World Council, under President John A. Mackay. The Executive Committee of the World Council met at Theological College in Chichester. All reported to the Central Committee.

As guests of the Bishop of Chichester in the ancient pre-Christian walled city on the South Coast of England, the Central Committee members were

housed in Bishop Otter College. They met in the room which served during the World War as the central control room for Air Defense in the Battle of Britain and for the Allied air operations on "D" Day. Many were the analogies inspired by that fact!

The first public meeting was an ecumenical service in the Cathedral shared by Dr. John R. Mott, Bishop G. Bromley Oxnam, Dr. Franklin Clark Fry, Bishop Nygren (as preacher), Dr. Marc Boegner and the Bishop of Chichester. Then came the presentation of the General Secretary's report covering the work already done since the official launching of the World Council. Dr. Visser 't Hooft referred, at one point, to the notable interest manifested by Roman Catholics in many lands in the Assembly, despite the fact that Roman Church authorities had categorically outlawed the attendance of unofficial Roman Catholic observers who had been invited to attend.

(This has an important bearing on the apparently deliberate attempt in this country to make it appear that the non-Roman leaders barred out the Romans and rebuffed the professed interest of the Pope!)

When Dr. Henry P. Van Dusen presented the report of the Study Commission he pointed out that all of the Council's studies are "oriented toward action." (This characteristic American emphasis is less objectionable to the European mind than it was prior to the tragic experiences of recent years!) But in addition to these matters, two others of very urgent concern were scheduled for the agenda of the next meeting, which is to be held in Toronto in July, 1950. These were the prob-

lems of race and religious liberty in their broadest aspects. Both were brought concretely before the Chichester session in connection with the steadily worsening position in Africa with respect to race relations, and in Communist-dominated areas—with respect to religious (and all other) liberty.

As related to the whole question of freedom and order in our kind of world, all of these questions have direct practical implications: and the fact that the churches collectively are trying to find answers to them is not to be thought of as an escape from but a prelude to cooperative action.

One illustration of what can be accomplished by the united approach came out in Dr. O. Frederick Nold's report of the Commission of the Churches on International Affairs. The Commission, sponsored jointly by the World Council of Churches and the International Missionary Council, reported an unique achievement—getting a clause on human freedom and religious liberty incorporated in the U.N. "World Declaration on Human Rights."

Photographed at the meeting of the World Council of Churches at Chichester, England (left to right) (1) Bishop G. Bromley Oxnam and Pastor Marc Boegner, presidents of the World Council; Dr. John R. Mott, honorary president; Dr. Franklin Clark Fry, vice-chairman of the Central Committee; (2) Dr. Robert Mackie, associate secretary, and Dr. W. A. Visser 't Hooft, general secretary of the World Council; (3) Father Georges Florovsky, Dean of St. Vladimir's Russian Orthodox Seminary; Bishop Y. T. Brilioth of Sweden; (4) Dr. George Walker Buckner Jr., editor of the *World Call*, and William Barrow Pugh, Stated Clerk of the Presbyterian Church in the U. S. A.





## WHAT THE CENTRAL COMMITTEE DID

ESTABLISHED a permanent Commission on the Life and Work of Women in the Church, with staff and executive secretary.

OUTLINED what the Churches expect of the World Council.

APPROVED a special expert formulation of international law on Christian presuppositions.

FORMULATED a message to the Churches on confronting totalitarian Communism's challenge to all human freedoms.

SENT special messages to the Churches of China, of Latin America, and of Greece.

CHANGED the name of the Department of Reconstruction and Inter-Church Aid to "Interchurch Aid and Service to Refugees."

ORGANIZED increased support for service to refugees in present emergency in Germany, Palestine and Greece.

SELECTED secretary for evangelism—Dr. J. Hoekendijk.

AUTHORIZED study of Christian Action in Society to define "the responsible society" and determine the Christian teaching on the spiritual meaning of man's day-to-day work in the world.

OUTLINED plan for examining methods of evangelism in mass society.

AGREED upon common principles in applying the authority of the Bible to current problems.

APPROVED seeking unofficial representation at Strassburg conference on European unity.

MAILED the adoption of U. N.'s Declaration on Human Rights.

REITERATED findings of Amsterdam on racial discrimination, enforcement by dominant religious groups of religious conformity, and exploitation of non-selfgoverning peoples.

WARNED Churches against being exploited for political ends.

APPROVED youth observers at future sessions of Central Committee.

COMMITTED the Moravian Churches of Britain to membership

SELECTED officers and members of all subcommittees and commissions.

APPROVED holding of Faith and Order Commission at Lund, Sweden, in 1952.

DECIDED to have Central Committee meet in Canada in 1950.



World Council leaders at Chichester, England. (left to right) Bishop Otto Dibelius, Germany; Dr. Joseph L. Hromadka, Czechoslovakia; The Bishop of Chichester; a member of the Bishop's staff; Bishop Arne Fjellbu, Norway.

Rights." Without the Commission and its constituent bodies throughout the world working together, this achievement would have been impossible.

With respect to the churches confronted by Communism, a statement was sent to the member churches. Behind it lay a great deal of experience and much skill in both diagnosis and prescription, although more of the former than the latter appears at first glance. As the Bishop of Chichester pointed out, "the World Council has member churches on both sides of the Iron Curtain. It must keep all in its fellowship: and not forget the razor's edge on which Christians in Communist countries may be compelled to walk. . . . Yet not to speak has itself the force of speech."

In discussing the situation in Communist countries, the statement declared "a common pattern is evident: the 'withering away' of Christianity and the creation of a new type of man through the education of the young in the spirit of Communist ideology and of Marxist-Leninist theory. . . . It is not the passion for social justice that is wrong, but the totalitarian methods

of seeking it and the totalitarian doctrine, whether (as now) in its Communist manifestations or in any other of its possible forms."

The declaration admitted the faults of the churches in not correcting the ills to which multitudes have been subjected, but its statement (published elsewhere in this issue) was, as indicated by the chairman, Bishop Bell, "intended as an unhesitating condemnation of the totalitarian state based on a doctrine which sets out to absorb the whole of man's moral and spiritual nature."

At the insistence of many members, note was taken in another action of the totalitarian claims of the Roman Church where it is in power and its intolerance under such circumstances as prevail in Spain. Thus was indicated the distinction between two kinds of opposition to Communism—Protestant-Orthodox and Roman Catholic.

Morning and evening services in the College Chapel were a feature of the meetings appreciated by all. All were invited to the Communion conducted after the custom of the host Church. The morning prayer service was An-



glican, with a later talk by some representative of another confessional group. The evening services were informal, under the direction of Dr. Benjamin E. Mays, former vice-president of the Federal Council. The music for all services was in charge of Henry Smith Leiper.

After the service at which the Salvation Army Commissioner spoke and conducted worship, many comments of appreciation were heard from those accustomed to liturgical forms. There was in evidence what has come to be known as the ecumenical spirit: it "bloweth where it listeth" but it inspires as it blows across the divided Churches in an endangered world.

Old Lincoln's Inn in London, off Chancery Lane, was the setting for a closing luncheon given by the Archbishop of Canterbury and the British Council of Churches. Delegates, foreign visitors and many British church leaders were guests.

Indicative of the interest shown in the events of these weeks, more than 40 newsmen and women attended a press conference over which the Bishop of Chichester presided. A considerable number had attended the meetings in Chichester, most of which were open to the press.

Not all were free to leave after this London "diversion." Many stayed for the three-day session of the Faith and Order Commission at Chichester.

Three things should be stressed in connection with this part of the program. The first is that the commission is an integral part of the most representative official world body of non-Roman Churches. The second is that this commission includes representation of the Eastern Orthodox Churches, whose Ecumenical Patriarch in 1920 first suggested a "world league of churches." The third is that much progress has been made in the achievement of organic unity.

In 1920, when the formation of "Faith and Order" conferences was suggested, only seventy denominations would discuss the matter informally; now 155 are committed to study it officially and are linked permanently in the World Council. Denominations which in 1920 were 185 in number have been reduced to 155 through organic unions throughout the world.

The present emphasis in study is on three subjects, all of which were brought before the Chichester meeting in the form of progress reports. These

were: (1) The Nature of the Church; (2) Ways of Worship; (3) Intercommunion. It is in respect to such matters that many differences among churches have arisen.

That there are other non-theological factors related to disunity was brought out after these studies through a remarkable letter from Professor C. H. Dodd, D.D., of Cambridge. Like others at the meeting, Professor Dodd fears that the present period of revolution, persecution and atomization of the Church may be a time of new schism rather than of increasing unity. Definite action was taken to encourage the study of such factors at the next world conference on Faith and Order, probably at Lund, Sweden, in 1952.

"Wherever the redeeming work of Christ is visible in persons through faith and knowledge of the Son of God and whenever loyal hearts, trusting in Jesus, are turning others to Him—there is the Church, the body of Christ." Thus did Dr. Palmer, long Anglican Bishop of Bombay, state his definition of the true Church. Dr. Craig, dean of Drew Theological Seminary, pointed to the fact that by New Testament standards the norm of true churchmanship in worship or in teaching was: "whatever is profitable for edification is of the Holy Spirit."

Commenting on the essentially undivided character of the Church Universal, from the viewpoint of the Church in Asia, Dr. Kozaki, head of the Church of Christ in Japan, stated that only in church life do Japanese meet their contemporaries in other lands as equals today. In every other context they are a group apart. At the same time he revealed, as did other participants from areas of great revolutionary change, that there is more co-operation now between the churches than ever before.

One might generalize from the evidences presented at Chichester that where the Church exists in freedom it is tolerated but often ignored. Where it is under pressures of Communism or other totalitarian systems it is usually taken seriously and persecuted.

It was likewise plain that while Christians will cooperate in remarkable ways when confronted with a common foe, they do not so readily cooperate for the love of a common Lord. The point was made that in this atomic age the threat of atomic destruction hangs above the world like the sword of Damocles, and that informed Christians ought to see in that a foe more

terrible than any that has appeared in dictatorship or statism.

The healthy and vigorous state of the Faith and Order part of the ecumenical movement was amply evidenced and a large youth delegation bore witness to the fact that it is only among their elders that such matters are of immediate relevance and urgency.

Among Americans present at Central Committee Sessions were: Jesse M. Bader, Dr. P. O. Bersell, George Walker Buckner, Dr. and Mrs. Samuel McCrea Cavert, Dr. Edwin Dahlberg, Rt. Rev. Angus Dun, Franklin Clark Fry, Mrs. C. S. Harrington, Bishop Ivan Lee Holt, John A. Mackay, Dr. Benjamin Mays, Dr. S. C. Michelfelder, Clifford P. Morehouse, Dr. J. I. Moreland, Dr. John R. Mott, Bishop G. Bromley Oxnam, Mr. Charles Parlin, Dr. William B. Pugh, Charles Ranson, Dr. Ralph W. S. S. man, Dr. Tracy Strong, Mrs. L. Swain, Dr. Henry P. Van Dusen, M. R. Zigler and staff members Robert S. Bilheimer, Mr. Wal Hamilton and Dr. Henry Smith Leiper. Dr. W. J. Gallagher and Gordon A. Sisco represented Canadian churches.

The text of the Central Committee statement on communism follows:

The Central Committee of the World Council of Churches, meeting at Chichester, is deeply disturbed by the increasing hindrances which many of our member churches encounter in giving their witness to Jesus Christ. Revolutionary movements are on foot and no man can foresee. The Churches themselves must bear no small part of the blame for the resentments and the underprivileged masses of the world since their own efforts to realize the brotherhood of man have been so weak. But justice in human society is not to be won by totalitarian methods. The totalitarian doctrine is a false doctrine. It teaches that in order to gain a social or political end everything is permitted. It maintains the complete self-sufficiency of man. It sets political power in place of God. It denies the existence of absolute moral standards. It molds the minds of the young in a pattern opposed to the message of the Gospel. It sanctions the use of all manner of means to overthrow all other views of ways of life.

(Continued on Page 22)



# STORE-FRONT CHURCH UNLOCKS HARLEM SLUMS TO PROTESTANTISM

ONE hot day last summer, two young men, one fair-haired, one a Negro, set up a card table on the sidewalk of one of the most crowded blocks of New York's East Harlem slums.

Dark-eyed children stopped playing in the street to flock around. And neighbors sitting on orange crates along the curb, leaning in the windows and doorways of the tenements that line the block, watched curiously as the two ministers registered the youngsters for a vacation Bible school.

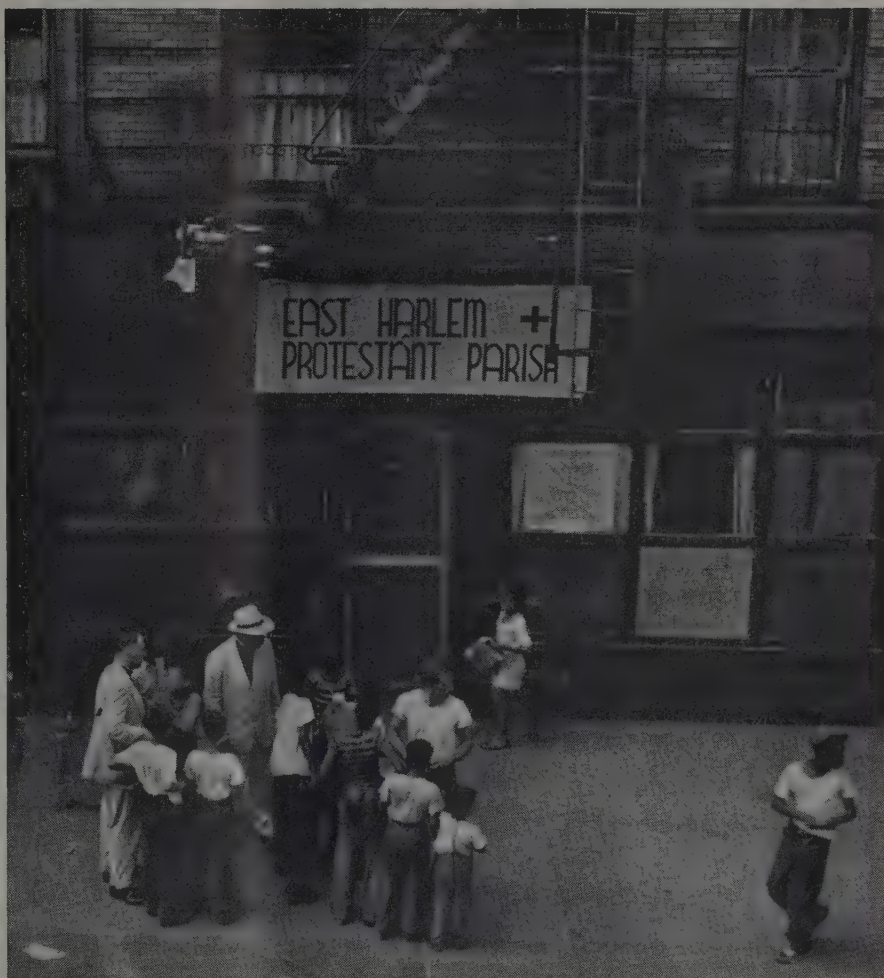
That was the simple beginning of a project supported by the home mission boards of the Baptist, Congregational, Christian, Methodist and Presbyterian churches and known officially as the East Harlem Protestant Parish. The young ministers and staff workers believe the pattern set by the parish may be the key that will unlock the doors of city slums across the country to Protestantism.

It is not a formal pattern. The two young ministers at the card-table, Don Benedict and Archie Hargraves, had no church—only space borrowed from three storefront churches to house their Bible school. In East Harlem, "church" usually means the multitude of tiny storefronts where the Negroes and Puerto Ricans of the district find comfort in promises of a happier world to come after the miseries of this one are over.

But the East Harlem Parish felt that more than comforting promises was needed to meet the problems of bad housing, poverty and disease, of inadequate schools and playgrounds that breed juvenile delinquency and adult violence.

By the time vacation school was over, the ministers had found a storefront of their own a few blocks away and with the help of the kids they cleaned out two truckloads of refuse, stored up sagging floors, cleaned and painted the walls and the exterior. Here they opened a cooperative nursery where neighborhood mothers took turns helping with the children and had other mornings free for household tasks and marketing.

Determined to make their church



A group of teen-agers in front of the 100th Street Church of the East Harlem Protestant Parish, in New York, get last minute information about an overnight camping trip. The Church is in the middle of a block where 4,000 people live, often two or three families being crowded into a four or five room flat.

more than a place of Sunday worship, the ministers and their flock next went to work on a vacant lot two doors away. Abandoned and its taxes unpaid, the lot was taken over by a block committee, cleaned and leveled for a playground where youngsters now play baseball and other games. At night the whole neighborhood brings chairs to watch a movie, projected on the wall of an adjacent building.

This is a church whose Christianity has vital meaning in terms of everyday problems, a church willing to fight to-

gether with its people for economic and social justice.

Last spring when Mrs. Domingo Rodriguez was evicted, the ministers were on hand to help find other housing for her and her family, to get a summons for the landlord who had evicted her without a court order. The Sunday following, scores of neighbors overflowed the church to hear a sermon on injustice and afterwards to take part in a protest meeting on the eviction.

The Parish now has four full-time ministers and two dozen young summer



staff workers of eight denominations, holding classes for the children, arranging trips to camp and to country, working on the playground and in the nursery. And there are two storefronts and a Methodist church. The big church may eventually be used for worship, but the storefronts are the heart of the Parish, where the people can find their minister easily, unabashed by long corridors or secretaries.

They come bringing all the medical, legal, psychiatric and economic problems of East Harlem—a man seeking a blood donor for his wife, another surrendering a knife with which he meant to stab a neighbor, a family threatened with eviction, a troubled mother, a rebellious adolescent.

One rebellious 14-year-old was found in a downtown movie house after she had been missing from home for three days. "If we had a group your own age, you might not have to run away for excitement," the minister suggested to her.

She was back the next night with 15 friends, the nucleus of a group that has canvassed the neighborhood in health and housing surveys for the East Harlem District Health Council, rounded up 2,000 neighbors for free chest X-rays and organized a successful street carnival and block party for 300 people.

The teen-agers, Parish ministers will tell you, are the most hard-working and enthusiastic group in the district. But their parents are a tougher problem.

One way the ministers have found to reach adults is through a revival of the ancient Christian tradition of the Agape Meal—the "love feast." Since the people were reluctant to come to church, the church went to them. Small groups were organized in each apartment house to meet with the minister in one member's flat for a light meal, prayer and the reading of the Scriptures, which were then related to some immediate problem—cleaning a vacant lot, helping a sick neighbor, getting better heat or garbage disposal for the building.

As they faced their mutual problems together, they were led into a closer relationship with the church. And people who had felt alone in a hostile world discovered a sense of belonging and a new dignity in acting together for a better as well as a more Christian life.

The pledge they sign when they join the church is typical of the Parish's militant spirit. It requires that they also become active members in at least one other organization working for

the betterment of East Harlem and its people.

Typical also is the final promise they make in that pledge: "... We covenant to walk together in Christian love, mindful of injustice to our neighbor."

#### REFORMATION DAY 1949

A Service of Worship for use in observance of Reformation Day, 1949, either on October 31st or a nearby Sunday or weekday, has been prepared by the Commission on Worship of the Federal Council of Churches, and is available at 3 cents each in any quantity. Single copies will be sent free on request.

A feature of the Service this year is the inclusion of John Calvin's hymn, "I greet thee, who my sure Redeemer art," to the familiar Reformation tune of "Toulon," and of Thomas Carlyle's translation of Martin Luther's hymn, "Ein Feste Burg," which brings many fresh phrases and insights. This was sung at the Amsterdam Assembly of the World Council of Churches.

The Service is suitable for use in local church services or community observances. It includes a helpful list of literature interpreting Protestantism. Orders should be sent to the Commission on Worship, 297 Fourth Avenue, New York 10, New York.

#### EXHIBIT HANDWRITTEN BIBLE

Visitors to the Chicago Railroad Fair, in progress on Chicago's lake front until October 2, are invited to participate in writing the 31,102 verses of the Bible in longhand. The Bible, which is located in the Illinois Central exhibit, is sponsored by the Chicago Bible House and Chicago Bible Society. It will be one of the largest bibles in the world, weighing more than 100 pounds, and will be exhibited throughout the United States.

#### CARPENTER IS HONORED

Rev. J. Henry Carpenter, executive secretary of the Brooklyn Division of the Protestant Council of the City of New York and a member of the Federal Council's Executive Committee, received on May 1 from the Kings County Chapter of the Jewish War Veterans a plaque designating him as "Brooklyn's Most Outstanding Inter-Faith Leader for 1949."

Past National Commander Abraham Kraditor presented the award, the fourth made by the chapter, the largest county unit of the Jewish War Veterans in the country.

Dr. Carpenter, who has spent 25

## An Achievement In Interfaith Cooperation

**A**N ACHIEVEMENT in interfaith cooperation—an open air religious service attracting 5,000 Protestants, Roman Catholics and Jews—is reported by St. Petersburg, Fla.

The occasion was a two-day celebration, July 3-4, of the opening of a bridge across lower Tampa Bay. Three faiths joined in arranging a religious service July 3 at Al Lang Field, a baseball park on the waterfront. The crowd—the largest ever to attend a religious service in St. Petersburg—cluded Governor Fuller Warren and United States Senator Claude Pepper.

"This is the most inspiring service ever attended," the governor said, and spokesmen for the three faiths commented on the significance of the service.

"God, the Father of us all," said Rabbi David L. Zilonke, "has put in the hearts of each of us a different path leading us to Him. God is Himself the span connecting all divisions."

Said Monsignor James F. Enright, Roman Catholic: "We are clasping hands across the bay and all of the bays in the spirit of spiritual equality, liberty and democracy. Catholics, Jews and Protestants, all spiritual brothers, are joining hands and hearts."

Dr. D. P. McGeachy, Jr., of the Memorial Presbyterian Church, pressed the thought that the celebration "needs to challenge us with a renewed vigor to proclaim and to live in the spirit of the true community, that world truly may become neighborly."

Editorially the St. Petersburg Times urged that the religious service become an annual custom.

It added "Hats off and kudos to special recognition by name for arrangements of the Union Religious Service to Rev. Ben F. Wyland."

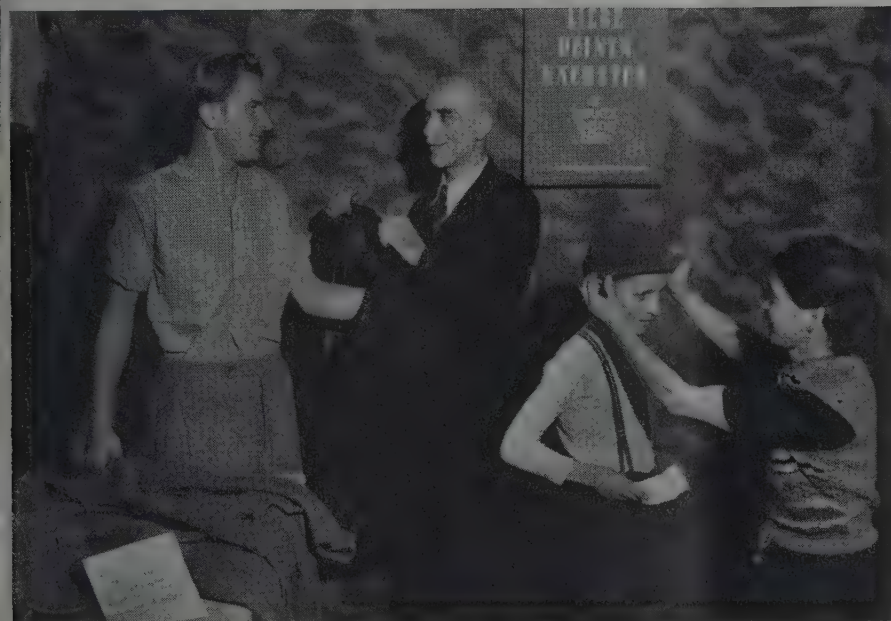
Mr. Wyland was the general chairman of the "Hands Across the Bay" service and the interfaith cooperation extended to churches in Tampa, Clearwater, Bradenton and Sarasota.

years in inter-faith work in Brooklyn recently was elected president of the Brooklyn Council of Social Planning, a federation of more than 100 welfare and civic organizations for the purpose of coordinating activities in the borough.



# Unused American Clothing Is Aiding German Recovery

CHURCH WORLD SERVICE DESCRIBES NEED AS "ACUTE"



Here is what happens to clothing donated by Americans through the churches and sent abroad by Church World Service. The scene is in the Stuttgart clothing center where two destitute refugees try on clothing they urgently need.

**C**LOTHES which once hung unused in American closets are now helping German women to learn principles of cooperation and self-government.

This is the report received by Church World Service from Margaret Day, YWCA worker in a settlement house in a destitute section of Berlin. Miss Day's letter reports on disposition of a shipment of twelve large bales of clothing sent through Church World Service, interdenominational relief agency of 23 major Protestant and Eastern Orthodox churches, and allocated for distribution through CRALOG (Council of Relief Agencies Licensed to Operate in Germany).

Disposition of the clothes was put up to the Mothers' Club of the neighborhood house. It was decided that the clothes should go to families who had had no clothing ration cards. A "Thrift Shop" was opened and 125

families, carefully selected, were invited to come and select articles of clothing.

"The need for clothing is still so great that we do not yet dare to open the shop for giving out clothing to all who wish to come," Miss Day explained.

To meet such needs the churches of America are conducting an intensive nation-wide campaign for good used clothing through Church World Service this fall, from September 15 through Thanksgiving Day.

In announcing the campaign, Dr. Stanley I. Stuber, CWS Promotion Director, stated, "There is an acute need for good used clothing in many areas of the world today, particularly for the millions of refugees in Germany, Greece, Palestine, and the Far East."

Korea reports "men's and women's clothing is urgently needed for vast

refugee population," and in Palestine there are almost one million refugees.

To meet the continuing, and in some areas growing, needs of refugees and others who are without the necessities of life, clothing for overseas relief is being sought by CWS to give new hope, physical comfort, and moral encouragement to destitute people. Items needed include warm suits, coats and sweaters for men; dresses and sweaters for women (and cloth from which they can make dresses), children's clothing of all types, and layettes for infants. All such items can be put to good use.

In the Berlin "Thrift Shop" the 125 families were able to select articles of clothing. In return they made a voluntary contribution of money or work to broaden the scope of the Mothers' Club sewing workshop. In this way, supplies received from America enable women to help themselves.

"Through these self-help workshops," relates Miss Day, "the women are helping themselves and their neighbors in important practical ways. They also are learning cooperative self-government. This growing spirit of independence and self-sufficiency is reflected increasingly in other groups which belong to the neighborhood house."

The Mothers' Club also sponsors a shoe-exchange and repair station. Families bring outgrown shoes and exchange them for larger sizes, and at the same time leave them to be repaired. Because of processing difficulties and difficulties in fitting, CWS seeks only low-heeled shoes in good repair, firmly fastened together.

Calling attention to the fact that many out-of-style clothes are still in good condition and could be used by destitute people abroad, the slogan of the clothing campaign is "Americans Demand Style! People in Europe and Asia Need Clothes!"

Church World Service is seeking active cooperation from Christians in America on two specific points:

1. An increase in clothing contributions from churches, plus eight cents per pound of contributions to cover processing and shipping costs.
2. The development of concerted clothing drives by councils of churches, communities and youth groups (state, county and local).

To aid local clothing campaigns promotional materials are available from Church World Service, 214 East 21st Street, New York 10, N. Y.



# Religion in American Life

**A** NATIONAL inter-faith effort to bring forcefully and dramatically to the attention of all Americans the importance of religious institutions in their lives and the life of the nation will be undertaken in November. The campaign will be called "Religion in American Life."

Spearheaded by the United Church Canvass, directed by the Rev. Earle B. Pleasant, the churches through the active cooperation of the Advertising Council, will have the benefit of a promotional effort designed to reach every American, via the press, radio and billboards. In strengthening the moral and spiritual foundations of the nation the national campaign will be aided by the individual and joint efforts of participating churches in each community.

The "Religion in American Life" campaign is the first of a religious character in which the Advertising Council has participated. The Council, agency of American business and industry, was created during the war to help win the peace, and in the post-war era voluntarily has helped promote many national campaigns for the general welfare such as the Red Cross and the American Heritage, better known as the sponsor of the Freedom Train.

"FIND YOURSELF THROUGH FAITH: Go to Your Church This Sabbath," is one variation of a theme which will be employed to urge all Americans to attend and support the church of their choice.

The Religion in American Life campaign has the support of the Federal Council of Churches, the Synagogue Council of America. Church World Service and 17 other national religious bodies are committed to its support. In many local communities the Roman Catholic churches will join.

Charles E. Wilson, Christian layman and president of the General Electric Company, is chairman of the national sponsoring committee, and the active direction of the campaign is in the hands of an eight-man steering committee headed by Dr. Karl K. Quimby.

A message emphasizing the importance of religion to the nation's moral

and spiritual foundations is being prepared by members of the staff of J. Walter Thompson advertising agency. This agency which has worked closely with the United Church Canvass in past years was assigned by the Advertising Council to carry out the program agreed upon by the Council and churches.

ACCEPTING PAST CAMPAIGNS in which the Advertising Council has participated as a criterion, the inter-faith message will reach millions through hundreds of daily newspapers, radio stations, and highway billboards.

The cost of the national promotion campaign, confined principally to actual printing costs, has been underwritten by the churches cooperating with the United Church Canvass.

With the expectation that churches in hundreds of communities across the country will join in the November campaign the national office at 214 East 21st Street, New York, is preparing a kit of helpful suggestions to assist them in implementing the program locally. This is being supplemented by denominational efforts.

The strength of the campaign local-

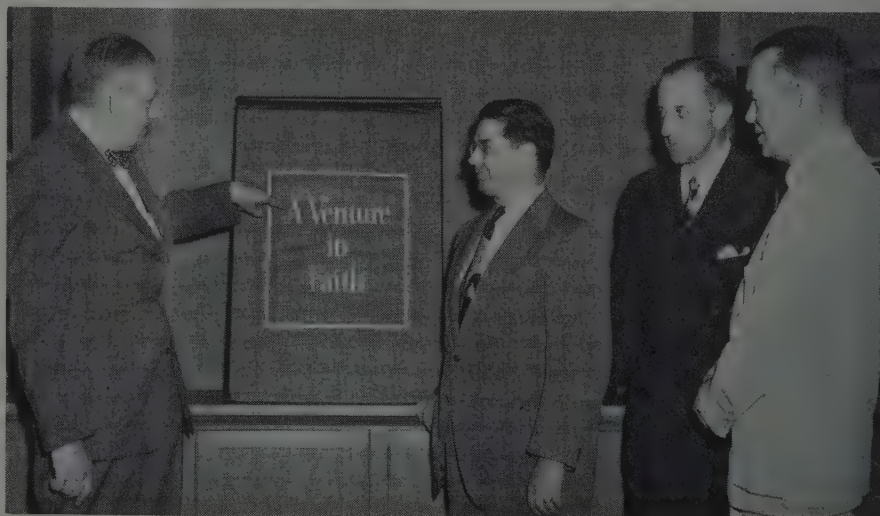
ly, National Director Pleasant emphasizes, will be derived from *simultaneous action and community-wide promotion*.

DIRECTOR PLEASANT POINTED OUT that many direct results strengthen parish and local religious life will flow from participation in the Religion in American Life Week. Among these he mentioned the following:

- Regular attendance at services
- worship
- Broader participation in religious life
- Enlistment of new members
- Adequate financial support
- Attendance of all children at Sabbath schools
- More lives consecrated to religious service
- Help to sustain evangelistic and humanitarian work at home and abroad.

"But," he added, "the national goal of this campaign is summed up in one sentence: 'To bring to the attention of everyone the importance of religious and religious institutions and to awaken in every single individual an awareness of his own responsibility to attend and support the church or synagogue of his choice.'"

"That is the goal which the churches have set for themselves in this campaign. Its leaders believe the goal one to which all churches may wholeheartedly subscribe. Working together they cannot fail to strengthen the moral and spiritual fabric of American life."



Leaders in advertising and the church discuss plans of the Advertising Council to aid the national inter-faith effort to bring forcefully to the attention of all Americans the importance of religion in their lives and the life of the nation. Left to right: Mr. John T. Harman, executive of J. Walter Thompson advertising agency; Rev. Earle B. Pleasant, national director, United Church Canvass; Mr. Francis Harmon, chairman of the Federal Council's finance committee and Dr. Stanley High, writer and committee member.



# LAKE GENEVA

American product of the ecumenical movement

developing solidarity among council secretaries

By J. QUINTER MILLER

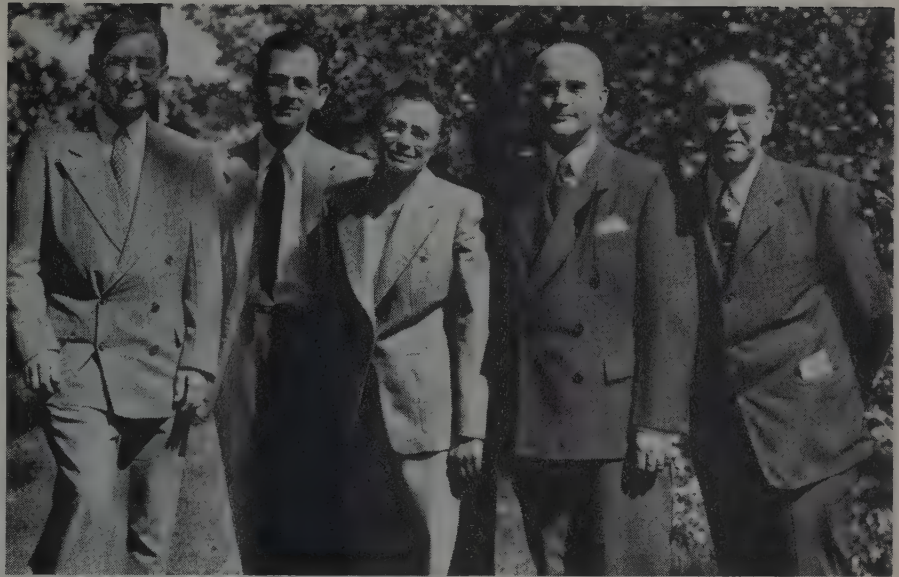
THE 1949 annual meeting of the Association of Council Secretaries was notable for its high quality of fellowship and professional comradeship. This professional association of executive personnel of local, state and national councils of churches has become a major annual leadership training experience for the ecumenical movement in America. The "A.C.S." organization is entirely democratic and self-governing. Its officers, who are appointed annually by the association, direct its meetings and are responsible to the association for its policies.

The 1949 services were held on the I.C.R.E.'s beautiful Geneva Point Camp Grounds, Williams Bay, Wis., from June 20 to 25. Two hundred and six were in attendance this year, of whom 98 were local, 23 were state, 50 were national staff members and 35 came as visitors and members of staff families.

Under the program chairmanship of Rev. Harvey Hollis, of the Albany, N.Y., Council of Churches, an excellent program had been built upon the theme: "Implications of the Amsterdam Covenant." The general seminar was based upon this theme and was directed by Dr. Winfred E. Garrison, literary editor of the *Christian Century*. His historical insight and rare good humor, coupled with his ecumenical vision and understanding, contributed helpfully to the widening of the horizons of the seminar participants. The seminar helped its members to see the central place which voluntary church council cooperation represents in vital, functional Christian unity. As this understanding deepened during the week there came a genuine appreciation of the emphasis in the Amsterdam Message upon the importance of local ecumenicity.

As the report on "What's New in National Interdenominational Cooperation" pointed out, the trebling in the number of state, city, and local councils of churches during the 1940's represents a significant accomplishment in the behavior of American Christianity.

The mid-morning program empha-



Officers of the Association of Council Secretaries, representing more than 700 state and city councils of churches, photographed at Conference Point, Lake Geneva, Wisconsin. Left to right: Rev. Reuben W. Coleman, Dayton, Ohio, secretary; Rev. Harold Bradshaw, Topeka, Kansas, treasurer; Rev. Gertrude Apel, Seattle, Washington, president; Dr. Forrest Weir, Atlanta, Georgia, vice president; Mr. G. Merrill Lenox, Detroit, Michigan, program chairman.

sis stressed, on succeeding days: "Church Planning and Adjustment," "Social Welfare," "United Evangelistic Advance," and "Christian Vocation and Avocation." The new personnel in the fields of "Comity" and "Welfare Service"—young, dynamic, statesman-like—coupled with the creative and mutually responsible denominational executives in evangelism brought in to augment common planning for "The Advance in Evangelism," were for many the most helpful aspects of the program. Here the practical accomplishments of certain councils were reviewed and new plans for advance formulated.

Indeed, we have here illustrated the central genius of the "A.C.S." program. Exchange of ideas, sharing of experience, the confrontation of mutual problems, by national, state and local church council colleagues as they strive together to ascertain what God wants each to do in his respective field of ecumenical administration—this was

again demonstrated as the central contribution of the annual meeting.

One of the most experienced and trusted state council executives said: "This year we state, city and local men and women came to feel that you national staff people really *mean it* when you say that we all belong to the same staff, where some labor locally, some on the state phase, and some nationally." The church council enterprise was presented as a truly comprehensive ecumenical enterprise, and the spirit of belonging together pervades the association's entire membership. Bishop John S. Stamm, president of the Federal Council of Churches, spent the closing days with the conference. He observed: "We have here one of the most creative and dynamic groups of churchmen in American Protestantism." He was the celebrant for a memorable communion service, conducted at 5:55 a.m. on the closing day of the conference, and

(Continued on Page 31)



# The Christian Ministry to Lepers

WORK AIDED BY \$2,000,000 WHICH GREW FROM FARM BOY'S GIFT

**I**N 1912, Wilbur Chapman, a ten-year-old boy in White Cloud, Kansas, started a two-million-dollar movement by selling a pig—he bought it for \$3.00 and sold it for \$25.00. The pig, named Pete, was raised on corn, supplemented by lunches from neighborhood children, and proceeds were sent to support Ai Sam, a ten-year-old resident of the Chiangmai Leprosy Colony in Siam, for a year. Ai Sam has died, but Wilbur has just completed a world-wide tour of leprosy colonies—from February to August this year—and among his stops was Chiangmai.

Soon after the story of Wilbur's gift got around, someone said: "I can't raise a real live pig since I live in a city and work in an office—but why can't I get a piggy bank and feed him coins instead of corn?" The idea caught fire. From that time on, Pete has had 200,000 "brothers," in wood, cast-iron and vari-colored plastic, and they have been "fed" nearly \$2,000,000.

This year, during the first National Leprosy Missions Week of Prayer, October 9-16, 14,000 churches that contribute annually to the American Mission to Lepers will observe Pete's thirty-seventh birthday. They will be asked to remember the thousands of leprosy victims whose lives are at stake and that, out of ten millions in the world who have the disease, only one or two percent receive medical aid.

The same spirit of dedication to humanity that impelled Dr. Albert Schweitzer to spend the major portion of his life in Africa has called hundreds of doctors, nurses, ministers, laymen and women into the service of leprosy victims. In American missions alone, hundreds of missionaries now handle 125 leprosy stations in 29 countries on five continents.

When the American Mission to Lepers was formed in 1907, it was a small group of interested persons contributing \$4,565 through the Mission to Lepers of London, the parent body founded in 1874. This year, from July



Lepers at work. (Above) A crew thatches roof on a barn at Taiku, Korea, a project sponsored by the Presbyterian Church, USA. The church pictured in inset is at the Tungkun Leprosy Colony, China, operated by Rannish Lutherans.

1949 to July 1950, \$521,404.26 will go to the 125 stations caring for 50,000 patients. This sum represents chapels being constructed in two of Japan's government leprosaria, a jeep for one station, an administration building for another, clay huts in Africa, and a host of other items. Each year since 1947, \$60,000 has been set aside for sulfa drugs—promin and diasone—which hasten recovery. Each year \$10,000 is set aside for Christmas cheer.

Contributions sent to India last year helped buy equipment for the weaving shed at Mandalay, cooking utensils at Narsapur and Moumein, hymnbooks at Mayurbhanj, and a bell to summon the patients at Hatigarh to church, according to William Bailey, India Secretary of the American and London Missions.

In the beginning, direct aid was sent

to missionaries, but today funds are channeled mainly through foreign mission boards of 43 cooperating denominations and non-denominational groups, who themselves usually carry the salaries: Presbyterian, Lutheran, Methodist, Episcopal, Congregational, Christian, Brethren, Mennonite, and the Sudan, China and Africa Inland Missions—to mention a few.

Starting this August, the American Mission will for the first time pay the full salary of a medical doctor who will supervise five leprosy colonies in the Cameroun (West Africa) Mission, following a year of study in tropical medicine in Paris. He has just completed his internship at St. John's Hospital in Brooklyn and has spent the summer observing treatment and community life at the U. S. Public Health Service National Leprosarium in Carville, La.



the only national haven in this country for those who have leprosy.

Christian missionaries first gave treatment for leprosy, and advancement in the field is made today by missionary doctors and nurses. At the same time, government cooperation has been solicited and at least fourteen national governments now do something about the disease: they operate leprosaria, make land grants to church groups, provide maintenance, or give other forms of aid.

India—the country where the first cooperative project began—has perhaps taken the lead, with numerous grants and close cooperation with both the British and American Missions. Brazil has 27 institutions and specializes in preventive work among children. Japan maintains 10 government leprosaria, four of which were formerly operated by religious groups, the Philippines has 8, Paraguay has one, the United States Government has one in the Panama Canal Zone as well as the main institution at Carville; and city, town and local governments in India, China and various parts of Africa, are equally active.

This cooperation poses a new problem in a changing world—what effect will politics have on the leprosy program which, while a medical and physical one, is also essentially a spiritual enterprise? Will new governments, new parties and new political groups cooperate as fully as have governments in the past?

An encouraging sign is the rise of interdenominational Protestant groups in local areas. The Kozensha (Christian Committee for Leprosy Work) in Japan handles all Protestant activities in government leprosaria as well as contact with the British and American Missions. Local committees in Singapore, Fukien (China) and the Philippines also coordinate religious activity.

Leprosy patients are both encouraged and required to work, not merely to "earn their keep," but to stimulate their interest in living. No patient in a well-run leprosy institution stays in bed all day once sufficient medicine and rest have removed his initial fears and physical weakness. He builds houses, weaves and makes furniture, sews, cooks, molds and fires pottery, cares for orchards, handles a rice crop, and does all the other things that ordinary people do. Medical treatment involves injections or other methods of medication.

There is, then, medical aid and there is work. There is also recreation and

worship. Religious services in a leprosy colony are crowded, with stories coming back to headquarters that "ninety percent of this colony are baptized Christians," "thirty percent" of the next one, and "200 out of 300 patients" in another.

The leprosy patients also stuff Petes and very often take care of their "extra-curricular" program, as in India where, over a period of a few months, patients ran a Sunday school, a tea party, a picnic, an athletic tournament, an annual Thanksgiving service, a worship service on Christmas morning and another on New Year's morning.

Among the most hopeful residents of a leprosy sanatorium are the uninfected children born of leprous parents. When they are isolated from their parents and from others in contagious stages, they are likely to go through life without contracting the disease. "Healthy children's villages" exist in most colonies. By the time they are seven or eight years old, the children may be seen doing little chores, going to school, and preparing in other ways to take part in the society that they will enter when they are grown. Several Boy Scout troops have been formed among them.

Behind the missionaries, and behind the American Mission, stand two groups of people who together make the system of leprosy colonies work—the staunch supporters all over the world, stuffing "Pete," and the local Christians arising wherever effective ministry is given. The leprosy community is operated by patients and others trained to handle administrative and other tasks. While the superintendent may be a missionary from Europe or the United States, all of his assistants will be local people who have learned the way-of-life of a Christian institution.

In Bela Vista, Angola, West Africa, the patient community held a meeting to decide what to do with a badly scarred mother and her three-months-old baby, who would have to be placed in separate quarters. A young girl volunteered to take care of the baby and a system was arranged whereby milk would be furnished by the infirmery and some of the nurses would help in the care.

It is the local Christians who have established a network of leprosy clinics to give treatment and teach the people in surrounding areas the value of proper care for the disease. They have gone on to give the same love and understanding that they received.

## THAILAND SHOWS ITS GRATITUDE FOR AID

A jeweled plaque expressing thanks for "a health campaign for which the Thai government and people are deeply grateful to Church World Service," was presented by the Ambassador from Thailand to the United States, on July 27. It was accepted by Dr. Edgar H. S. Chandler on behalf of the Board of Directors of Church World Service, official overseas relief and reconstruction agency of 23 Protestant and Eastern Orthodox communions.

The shipment of 34,210 pounds of supplies to Thailand during the first six months of 1949 brings to 161,346 pounds the amount of material aid sent to that country through CWS.

The plaque was brought to America by Dr. Edwin C. Cort, for 41 years a Presbyterian medical missionary in Thailand, who personally received a jeweled First Class Public Health Medal for his work in reducing the malaria death rate there. In three years, as medical director of Church World Service relief supplies in Thailand, Dr. Cort distributed 40 million atabrine tablets through the seven hospitals which he supervised.

This led U. S. government representatives to allocate to CWS 25 million tablets for distribution. The health drive conducted with this atabrine in the ricegrowing areas increased the supply of rice for export to China, the Philippines, Malaya and India, which rely on Thailand for such shipments.

## N. H. CHURCHES APPROVE BUDGET-BALANCING PLAN

A gathering of clergy and laymen under the auspices of the New Hampshire Council of Churches, adopted a resolution favoring the balancing of the state's budget without curtailment of essential state services by the enactment of direct general taxes such as sales or income taxes rather than by increasing the state's dependence upon specialized sources of income.

The meeting also urged clergymen and laymen "to study the tax proposals pending before the Legislature and pledge themselves to support vigorously proposals which achieve the ends set forth above."

Clergymen were also asked to set before their people "the moral obligations of all citizens to support of government, both for services rendered by the government and according to the ability of the citizens to pay."



## Religious Education Week (Sept. 25-Oct. 2) Gears in With Opening of "Advance"

A good example of inter-agency cooperation may be seen as one observes the way in which the theme for Religious Education Week, sponsored by the International Council of Religious Education, leads into the United Evangelistic Advance, to which the full energies of the Department of Evangelism of the Federal Council of Churches of Christ in America are devoted. In fact, this major advance by the Federal Council was the principal reason for the choice, by the International Council of Religious Education, of the theme, "The Community for Christ." Religious Education Week comes immediately before the beginning of the United Evangelistic Advance; the dates being September 25-October 2.

Last year, Religious Education Week was declared officially by 27 state governors and 106 mayors of cities. The story of this emphasis upon religious education was told by 6,585 newspapers and many radio stations.

The 40 constituent denominations of the International Council of Religious Education and all city, county and state councils, rally their forces for Christian Education in church and community, through the impetus of this week.

This year, the day-by-day themes of Religious Education Week will be as follows:

Sunday, Rally Day—"Children of God."

Monday, Leaders' Day—"Teachers of Religion."

Tuesday, Family Day—"Parents of Vision."

Wednesday, Local Church Day—"Fellowship of Christians"

Thursday, Interdenominational Day—"Citizens of the Community."

Friday, Youth Day—"Youth of the New Day."

Saturday, Enlistment Day—"Men of Reconciliation."

Sunday, World Communion Sunday—"Church of All Nations."

### EVALUATE COMIC BOOKS

For over a year in St. Paul, Minn., a Citizens' Committee has been studying the comic book problem. In addition to the council of churches, many areas of the community life were represented.

Twelve standards for evaluating comic books were agreed upon and 136 "best buys" out of 500 were selected. Copies of the list may be secured from the St. Paul Council of Churches, 409 Newton Building, St. Paul 1, Minn.

### CHRISTIAN HOME "CHECK LIST"

Ten test questions for a Christian home have been formulated by Rev. Jackson Wilcox, minister of the Park Baptist Church, St. Paul, Minn., in connection with National Family Week. They include grace at meals, Bible-reading and prayer, Sunday observance, giving to the Lord's work, recreation, radio programs, literature, use of alcohol, and sharing home chores. Mr. Wilcox is president of the Ministers' Association of St. Paul.

### TO DO "WILL OF GOD" PLEDGED BY BALBOA'S YOUNG CHURCHMEN

The Junior Congregation of the Balboa Union Church on the Canal Zone grows rapidly and has already raised its budget for the year as well as additional amounts for missions, writes Miss Dorothy Knowles, minister of education. The World Day of Prayer offering, totaling \$9.27, was sent to the United Council of Church Women.

The Junior Church Covenant to which each member subscribes promises, among other things—to try to know and do the will of God, to tell others about Jesus, to study the Bible, to practice the things which Jesus taught, to go to church, to give money to help support it, to work hard, and to get along happily with the other members of the church.

Balboa Union Church is the largest of the seven union churches comprising The Union Church on the Canal Zone. These churches are under the general care of the Federal Council of Churches through the Committee on Religious Work on the Canal Zone, of which Dr. A. W. Wasson is chairman and Dr. J. Quinter Miller is secretary.

## WORLD CHRISTIAN HANDBOOK OFF PRESS

A new handbook of world Christianity has just been published by World Dominion Press in London under the auspices of a committee of survey and research on which are represented the International Missionary Council, the World Council of Churches and World Dominion Press. The views and comments presented are, however, unofficial. The editor of the volume is Kenneth G. Grubb and the associate editor E. J. Bingle.

The *World Christian Handbook* which contains some 500 pages, is divided into three sections: (1) a 300-page survey of the work of churches and missions throughout the world, by leaders in the various countries; (2) 100 pages of statistical tables covering the work of churches and missions throughout the world, including places of worship, communicant membership, growth of the Christian community over 25 years, and the number of full-time workers; (3) a 100-page directory of churches and missions and international Christian organizations, with the name and address of the responsible official in each case.

The *World Christian Handbook* may be ordered from World Dominion Press, Mildmay Park, London N1, or Friendship Press, 156 Fifth Avenue, New York 10, N. Y., at \$7.50 per copy.

### Growing Interest Shown By Queens in Retreats

The retreat movement of the Queens (N. Y.) Federation of Churches is four years old and still going strong.

The little leaflet published by the movement says in its May issue: "No layman can attend one of these retreats without returning to his own parish a better Christian, more willing and anxious to take part in the activities of his church. The retreat is a challenge to jump in and help the pastor carry on the work that too often falls to the lot of the women of the parish. Every minister welcomes help from the men of his church. The retreat guides and directs men in this direction."

The next retreat will be held at Holiday Hills, Pawling, N. Y., October 28-30.



# Ministers Attend Unique School on Economic Life

## GAIN NEW INSIGHT INTO RELIGIOUS ASPECTS

**M**INISTERS WERE GIVEN an opportunity this summer at the University of Chicago to study the application of Christian principles to concrete issues and needs in economic life. This experimental "Summer School for Ministers on the Church and Economic Life," June 27-July 28, was sponsored jointly by the Federal Council's Department of the Church and Economic Life and the Federated Theological Faculty of the University.

The school enrolled about 25 pastors of 11 denominations and two interdenominational executives. The students were well distributed geographically, coming from 14 states and one foreign country (China). There were 4 each from Illinois and Indiana, 3 from Ohio, and one each from Arkansas, Kentucky, Louisiana, Massachusetts, Michigan, Missouri, Oklahoma, Pennsylvania, Texas, Virginia and Washington. There were 7 Disciples, 3 Methodists, 2 Presbyterians, 2 from the Evangelical United Brethren, and one each from the Russian Orthodox, the Evangelical and Reformed, the Lutheran, the Unitarian, and the Church of the Brethren.

They were well screened. Each man had to be accredited by his national denominational executive. In addition to taking into account the denominational and geographical distribution, the committee also considered whether the applicants were qualified to make the most of the school and to use their new knowledge in the work of the churches. Many of these pastors had

had experience as laborers, in factory or business jobs (two had worked in banks and one had been office manager for a steel plant), or had held pastorates in industrial communities (one for twenty years). Two had been chaplains in the armed services and one had served in army and air force.

Three courses were given: "Fundamental Economics for Pastors," by Professor Gale Johnson of the Department of Economics; "Religious Presuppositions for Economic Life," by Professor James Luther Adams of the Federated Theological Faculty, and a seminar on "Dynamics of Community Living," conducted by Professor Kermit Eby of the University's Division of Social Sciences.

In appraising the value of the school, Professor Victor Obenhaus, who acted as dean, said:

"For ministers to look at the church in general, and one's own church in particular, from the perspective of those engaged in industrial activity involves some emotional wrenches. The School of the Church and Economic Life made necessary the examining of presuppositions and forces of an industrial society with which and against which the modern church has to contend. The University of Chicago, therefore, was very glad to place its resources at the disposal of the school and those who were willing to pioneer in a new type of summer ministerial training.

"The University conceived its task as being, not primarily that of teaching

techniques, but of aiding the students in analyzing both their own convictions and the complex forces influencing the same people which the church seeks to influence. For example, in the course, 'Religious Foundations for Economic Life,' major attention was given to the theological basis of power in the structure of our society. On the level of application, this same concept was explored in the fields of labor organization, international affairs, and the organization of the church itself. The third course, on 'Fundamental Economic Concepts' provided a background, giving factual material on our economy."

Professor Obenhaus paid tribute to the superior quality of the students and their keen interest. He found them well informed in matters of general economic knowledge, but in need of help at the point of "translating the basic concerns of the church to people in industrial life and correspondingly the concerns of industrial people to our middle-class church constituencies."

The students delegated one of their number, Rev. W. Harold Row of the Church of the Brethren, to express to Rev. Cameron P. Hall, executive secretary of the Department of the Church and Economic Life, their enthusiasm about the school—selection of teachers, courses, supplementary lectures and field trips. Mr. Row said that the group had decided to keep in touch with one another by a mimeographed letter which Dean Obenhaus had promised to edit.

Following is a list of pastors attending the school:

Rev. Clarence F. Avey, Athol, Mass.; Rev. Ralph E. Bennett, Kansas City, Mo.; Rev. Joe Belcastro, Columbus, Ohio; Rev. Vladimir S. Bouchevsky, Joliet, Ill.; Rev. James S. Caskey, Detroit, Mich.; Rev. Arthur T. Clark, Rock Island, Ill.; Rev. William E. Clark, South Bend, Ind.; Rev. Lewis H. Deer, Little Rock, Ark.; Rev. Clyde H. Evans, Stillwater, Okla.; Rev. William G. Foote, DeKalb, Ill.; Mr. George Y. H. Geng (Chinese), New York, N. Y.; Rev. Roy W. Giesemann, Cleveland, Ohio; Rev. G. Edgar Hertzler, Harrisburg, Pa.; Rev. Arthur A. Hyde, Hammond, Ind. Rev. Roger G. Imhoff, Louisville, Ky.; Rev. Robert Raible, Dallas, Tex.; Rev. Ramon N. Redford, Roanoke, Va.; Rev. W. Harold Row, Elgin, Ill.; Rev. Monroe G. Schuster, Anderson, Ind.; Rev. Raymond L. Spoerri, Cleveland, Ohio; Rev. James L. Stovall, Eunice, La.; Rev. Frank J. Unger, Whiting, Ind.; Rev. Everett O. Williams, Bellingham, Wash.



Ministers who attended experimental school on the church and economic life at the University of Chicago.



## Church Workers Study Race Relations



Racial practices in the local church are being discussed by a group at the Institute for Racial and Cultural Relations at Lincoln University, Chester County, Pennsylvania. At the right, in the foreground are: Dr. Oscar Lee, executive secretary of the Federal Council's Department of Race Relations, and Rev. William McConaghy, Pennsylvania, director of the Presbyterian Institute on Racial and Cultural Relations.

**F**IFTY PERSONS from all parts of the country, representing ten denominations and six local councils of churches, participated in the first interdenominational Institute on Racial and Cultural Relations at Lincoln University, Pennsylvania, Aug. 8-12. They studied the role of the church in developing better racial and cultural relations with special attention to the methods used by two churches—Chicago's South Congregational and Philadelphia's St. Paul Baptist, in successfully serving all racial and nationality groups.

The group not only urged that the institute, held this year for the first time, be repeated annually to train leaders in the field of race relations, but also urged that supplementary regional institutes be conducted.

The institute was made possible by a Provisional Interdenominational Committee working in close cooperation with the Institute on Racial and Cultural Relations of the Presbyterian Church, USA and the Federal Council's Department of Race Relations.

### LOCAL CHURCH FINANCES DISCUSSED

A conference on local church finances will be sponsored by the St. Louis Church Federation on September 12 to discuss the best plans for building church budgets and raising them. Each local church is invited to send its ministers, the chairman of its finance committee, the chairman of the board, the financial secretary and the treasurer.

## HELP OUR COUNTRY

Long ago a prophet sang  
Of a nation that should be  
Servant unto God and man,  
And should set the nations free.  
God, Our Father, by Thy grace,  
May our country fill that place.

Patience will that servant need,  
Not to weary or relax,  
Not to break the bruised reed,  
Not to quench the smoking flax.  
Grant us, Lord, in this dear land,  
Grace to know and understand.

Faithful must that servant be,  
Not to falter or despair  
Till throughout the earth he see  
Justice reigning everywhere.  
God, we pray Thee from the heart,  
Help our country play that part.

Through such service, nothing less,  
Can the curse of warfare cease;  
Only out of righteousness  
Can there come the fruit of peace.  
Lead us, Lord, we humbly pray,  
In that one and only way.

WILLIAM PIERSON MERRILL

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## Television Station Cited by Council

"The outstanding contribution made to religious life by television station WPIX was recognized by the Federal Council of Churches on Sunday, June 19, the first anniversary of the WPIX Television Chapel.

Dr. Samuel McCrea Cavert, general secretary of the Council, presented a scroll to the station manager in ceremonies televised on the regular hour "Television Chapel" at 6:30 p. m. Rev. F. Howard Callahan (Methodist), New York, who officiated, was the clergyman who presided at the initial program a year ago. The citation which bears the signatures of the president, vice-president and general secretary of the Federal Council, reads in part as follows:

*"The Federal Council of the Churches of Christ in America recognizes the generous action of Station WPIX in making possible messages of faith as the only philosophy of life which offers adequate foundation for living in these times. We enter upon another year with the profound conviction that the sustaining influence of religion through the medium of television is essential to the highest interests of the churches of our city."*

## CHAPLAINS' BUILDING HAS ANOTHER TENANT

The Chaplains' Memorial Building in Washington, home of the General Commission on Chaplains, now also houses the offices of the Military Chaplains Association, of which Chaplain Frank C. Reynolds is president.

Chaplain (Brig. Gen.) George Rixey, USA Ret., executive secretary and treasurer, soon will go abroad to visit the Chiefs of Chaplains of the allied armies and discuss the possibility of forming an international chaplains association.

The membership of the Military Chaplains' Association comprises active and former chaplains of all faiths who have served honorably with the U. S. armed forces.

Plans for the celebration of the association's 25th anniversary at its annual convention in Washington, 1951, are in charge of Canon Crawford V. Brown, Washington Cathedral, former Chief of Chaplains for the Veterans Administration.



## RADIO PROGRAMS

**SUNDAYS**—Dr. Frederick K. Stamm,—“Highlights of the Bible”—WNBC and Network—10:00-10:30 A.M. Dr. Robert D. Hershey,—“Sunday Vespers”—WJZ and Network—1:30-2:00 P.M. Dr. Arthur Acy Rouser,—“Radio Chapel”—W O R (not network)—9:30-10:00 A.M., Sept. 11, 18, 25

**MONDAYS**—Dr. Jesse William Stitt,—“Gems for Thought”—ABC network 8:45-8:50 A.M.—WJZ local 8:55-9:00 A.M.—WJZ and Network 11:30-11:35 P.M. Dr. Jesse William Stitt,—“Faith in Our Time”—10:15-10:30 A.M. network only (not WOR)

**TUESDAYS**—Dr. Mark A. Dawber,—“Gems for Thought”—ABC network 8:45-8:50 A.M.—WJZ local 8:55-9:00 A.M.—WJZ and Network 11:30-11:35 P.M. Dr. W. Earle Waldrop,—“Faith in Our Time”—10:15-10:30 A.M. network only (not WOR)

**WEDNESDAYS**—Dr. Robbins W. Barstow,—“Gems for Thought”—ABC network 8:45-8:50 A.M.—WJZ local 8:55-9:00 A.M.—WJZ and network 11:30-11:35 p.m. Dr. Harold S. Faust,—“Faith in Our Time”—10:15-10:30 A.M. network only (not WOR)

**THURSDAYS**—Guest speakers from City Mission Society—“Gems for Thought”—ABC network 8:45-8:50 A.M. WJZ local 8:55-9:00 A.M. WJZ and Network 11:30-11:35 P.M.

**FRIDAYS**—Dr. Francis C. Stifler,—“Gems for Thought”—ABC network 8:45-8:50 A.M. WJZ local 8:55-9:00 A.M. WJZ and Network 11:30-11:35 P.M.

**SATURDAYS**—Dr. Norman Vincent Peale,—“The Art of Living”—WNBC and Network—6:15-6:30 P.M.

**EVERY DAY**—“Minute of Prayer”—WOR only—6:00 A.M.

## TELEVISION PROGRAMS

**MONDAYS**—Dr. Richard H. Crawford—WABD—Channel 5—10:30-10:45 A.M.

**TUESDAYS**—Panel discussions (guest speakers)—WABD—Channel 5—10:30-10:45 A.M.

**THURSDAYS**—“Morning Chapel”—Dr. Russell Frank Auman—WABD—Channel 5—10:30-10:45 A.M.

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# PRESENTS FEDERAL COUNCIL'S PLAN FOR "FRUITFUL" PEACE

The view that most Protestant leaders in this country are convinced that war with Russia can be avoided "without compromise of basic convictions" was expressed by the Rev. Richard Fagley, co-secretary of the Federal Council's Department of International Justice and Goodwill at the Silver Bay Missionary Conference in July.

He presented the following four-point program developed by the Federal Council, designed to promote a fruitful peace:

- "1. The elimination internationally of methods of intolerance that make it impossible for conflicting beliefs to subsist and be propagated in the world consistently with peace.
- "2. The elimination from United States national policy of certain

prejudices and practices that unnecessarily create tension.

- "3. Cooperation of the American and Russian peoples at the scientific, economic, cultural and religious levels and cooperation of the United States Government with the government of the Soviet Union in the curative and creative tasks envisaged for the United Nations.
- "4. A demonstration that democratic institutions which reflect the Christian doctrine of the sacredness of the individual personality be made so vigorous and life-giving that all peoples will want them."

The conference was sponsored by the Missionary Education Movement, the Foreign Missions Conference, the Home Missions Council and the United Council of Church Women.

## INDUSTRIAL RELATIONS PAMPHLETS

"The Church Looks at Industrial Relations" has recently been published by the Department of the Church and Economic Life, to include the statement regarding ethical issues in collective bargaining, compulsory union membership and jurisdictional strikes adopted by the Executive Committee of the Federal Council in May.

A reprint of the report of Section III of the Amsterdam Assembly, World Council of Churches on "The Church and the Disorder of Society" has also been issued in convenient form.

These publications are available at ten cents each from the Department of the Church and Economic Life, 297 Fourth Avenue, New York 10, N. Y.

## TO HEAD STUDY GROUP

Rev. Lyman R. Hartley will be chairman of the new Chaplains Committee of the Manhattan Division of the Protestant Council of the City of New York, which has been set up to study the improvement of services to Protestant church members in hospitals and institutions of care and correction in Manhattan.

Dr. Hartley is chaplain of the Presbyterian Hospital in New York and formerly pastor of the Fort George Presbyterian Church.

## STUDY GUIDE TO CIVIL RIGHTS ACTION

Church and community leaders working to secure for all people their basic civil rights will find a practical and stimulating Study Guide in *The Christian Citizen and Civil Rights*, a booklet by Dorothy L. Height, National Board, Young Women's Christian Association, and J. Oscar Lee, Executive Secretary, Department of Race Relations of the Federal Council.

Believing that a good job depends not only on a long range view of the goals but also on the ability of Christian workers to break their tasks into units small enough for action, the authors have presented step-by-step descriptions of group activities as examples of how such groups get started and how they work to achieve their objectives.

The booklet contains a digest of the Report of the President's Committee on Civil Rights and discussion of four major civil rights: the right to safety and security of person; the right to citizenship and its privileges; the right to equality of opportunity; the right to freedom of conscience and opportunity.

Copies of *The Christian Citizen and Civil Rights* may be ordered from the Department of Race Relations, The Federal Council of the Churches of Christ, 297 Fourth Avenue, New York 10, N. Y. Prices: 1 to 99 copies, 50 cents each; 100 or more, 40 cents each.

## "WE WOULD BE BUILDING"

"We Would Be Building," a 16mm sound film on the building of new churches in America was photographed in Silver Spring, Md., a typical suburban area near Washington, D.C., where the population has increased very rapidly in the last five years.

It shows how a local federation of churches determines where a new church ought to be, how a national board comes into the situation, how they join together to bring a new church into being, and finally how minister and people make the new church thrive.

The film may be purchased or rented from the Department of Visual Aids of the Missions Council of the Congregational Christian Churches, 287 Fourth Avenue, New York 10, N. Y.

## WORLD COUNCIL TAKES STOCK

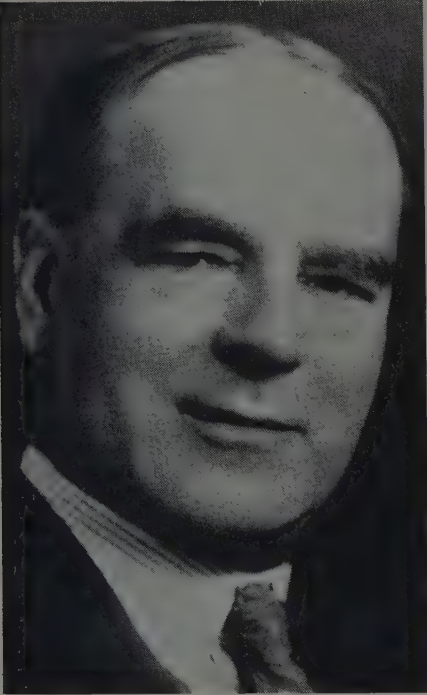
(Continued from Page 10)

We call statesmen and all men who in every nation seek social justice to consider this truth: a peaceful and stable order can only be built upon foundations of righteousness, of right relations between man and God and between man and man. Only the recognition that man has ends and loyalties beyond the State will ensure true justice to the human person. Religious freedom is the condition and guardian of all true freedom. We declare the duty and the right of the Church to preach the Word of God and to proclaim the will of God. We appeal to the Churches to interpret and apply God's will to all realms of life. We warn the Churches in all lands against the danger of being exploited for worldly ends. In the countries where the State is antagonistic to the Christian religion or indeed wherever full religious freedom is denied, we ask all Christians to remember that the liberty which they receive from their Lord cannot be taken away by the violence or threat of any worldly power, or destroyed by suffering. Therefore we urge the Churches to bear clear corporate witness to the truth in Christ and their ministers to continue to preach the whole Gospel. We urge all Christians to stand firm in their faith, to uphold Christian principles in practical life and to secure Christian teaching for their children.

All who bear the Christian name must be true to the living God. God calls us all to pray earnestly for one another and to be faithful at all seasons in our personal witness. In loyalty to the Word that sounded forth from Amsterdam we shall "stay together," in the certain knowledge that Jesus Christ is Lord. "Stand fast therefore in the liberty wherewith Christ has made you free."



## Joins the "Family"



DR. HARRY N. HOLMES, long secretary of the American Committee for the Interchange of Preachers and Speakers, is a new member of the Federal Council "family" at 297 Fourth Avenue. Dr. Holmes moved his headquarters with the assumption by the Federal Council of responsibility for the Committee's work.

A prominent Methodist layman, Dr. Holmes has been active in many movements including world peace, church cooperation and youth. He is a world traveler and a lecturer. He was a YMCA secretary in many parts of the world and during World War I was in charge of all YMCA work with the British armies in the battle areas of France and Flanders, and was decorated at Buckingham Palace. On their way home Dr. and Mrs. Holmes were rescued from a ship torpedoed in the Irish Sea. For the past 25 years he has been active in the World Alliance for International Friendship Through the Churches.

He was born in Australia and educated at Way College. Dickinson College conferred an honorary degree of doctor of humane letters in 1941. He is a Mason, a trustee of Drew College and a member of the board of managers of the American Bible Society, Brooklyn Methodist Hospital and William Sloane House YMCA.

## Seminars Again Planned With Economic Groups

**E**NCOURAGED by the gratifying response to last year's initial effort, the Federal Council's Department of the Church and Economic Life announces that church leaders will be invited again this year to participate in two-day seminars held in conjunction with conventions of important national economic organizations.

The seminars, sponsored by the Department, afford an opportunity for church men and women to gain a better understanding of American economic problems from leaders of either labor, management, or agriculture. Church delegates are appointed by the denominations and councils of churches in conference cities, and the contiguous area. In addition to attending the seminars, churchmen sit in on the national conventions.

In appraising these sessions, comments of denominational executives, pastors, and participating laymen agreed essentially with one who wrote: "I feel sure that you have started something that will be very helpful to us." Particular interest was expressed in the value of bringing together church men and women and the nation's leaders in all branches of economic life.

The department plans sessions this year with the following five national groups:

American Federation of Labor—St. Paul, Minnesota—October 6-7.

Congress of Industrial Organizations—Cleveland, Ohio—October 31-November 1.

National Association of Manufacturers—New York City—December 7-8.

American Economic Association—New York City—December 7-8.

National Council of Farmer Cooperatives—Chicago, Illinois—January 9-10.

The Department plans to include each year one or two organizations not previously visited. Last year Management was represented by the Committee for Economic Development; this year the National Association of Manufacturers has been substituted. Last year cooperatives were included through the Cooperative Congress of the Cooperative League of the U. S. A.;

this year through the National Council of Farmer Cooperatives. The two large labor conventions, AF of L and CIO will be visited for a second time in different geographical areas. The American Economic Association represents the first professional group to be included.

### LABOR SCHOOL MEETS NEED

The Labor School sponsored by the Human Relations Commission of the Protestant Council of the City of New York completed its first eight-weeks series of classes on March 14, but it did not close. The student body did not want the matter dropped, even until Fall, so monthly forums were held in April, May and June. The program committee suggested further promotion of the school among workers and through churches, and separate schools in the various boroughs. The future seems promising.

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## Books Received

- BIBLICAL CRITICISM AND HERESY IN MILTON, *George Newton Conklin*, King's Crown Press, Columbia University, New York \$2.50
- URNS AGAIN HOME, *Everett Carleton Herrick*, The Pilgrim Press, Boston, Mass. Autobiography of former president of Andover Newton Theological School \$2.50
- GOETHE: FOUR STUDIES, by *Albert Schweitzer*, translated, with an introduction, by CHARLES R. JOY, Beacon Press, Boston, Mass. \$2.50
- THE SMALL SECTS IN AMERICA, revised edition, *Elmer T. Clark*, Abingdon-Cokesbury Press, New York and Nashville \$3.00
- RECOVERY OF MAN, *F. R. Barry*, Scribner's, New York \$2.00
- THE AMERICAN BOOK OF COMMON PRAYER, *The Very Rev. John Wallace Suter* and *The Rev. George Julius Cleaveland*, Oxford University Press, New York \$1.50
- YOU CAN READ THE BIBLE, *Charles D. Spotts*, Christian Education Press, 1505 Race Street, Philadelphia 2, Pa. \$1.50
- CHRISTIANITY AND AMERICAN EDUCATION, *Edwin H. Rian*, The Naylor Co., San Antonio, Texas \$3.00
- CHRISTIAN HUMANISM AND THE MODERN WORLD, *Lynn Harold Hough*, Ryerson Press, Toronto, Ont., Canada. The Chancellor's Lectures at Queen's University, Kingston, Ont., 1947
- CREED OR CHAOS? *Dorothy L. Sayers*, Harcourt, Brace & Co., New York \$2.25
- A SHORT HISTORY OF THE MIDDLE EAST FROM THE RISE OF ISLAM TO MODERN TIMES, *George E. Kirk*, Public Affairs Press, 2153 Florida Avenue, Washington 8, D. C. \$3.75
- THE ADVENTURE OF PRAYER, *Donald J. Campbell*, Abingdon-Cokesbury Press, New York and Nashville \$1.25
- A HISTORY OF PALESTINE FROM 135 A.D. TO MODERN TIMES, *James Parkes*, Oxford University Press, New York \$5.00
- NO COWARD SOUL, *David A. MacLennan*, Foreword by *Lloyd C. Douglas*, Oxford University Press, New York \$3.00
- HOW CAME OUR FAITH? *W. A. L. Elmslie*, Scribner's, New York \$3.25
- THE PILGRIMAGE OF WESTERN MAN, *Stringfellow Barr*, Harcourt, Brace & Co., New York \$4.00

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# BOOK REVIEWS

## Metropolitan Pittsburgh Church Study (1948)

By H. PAUL DOUGLASS AND JOHN H. SHOPE

A realistic picture of present-day Protestantism in a highly industrialized large city area is portrayed in this volume, which contains 275 pages of statistical and interpretative materials and graphics based upon more than a year's intensive study of the Protestant churches of Pittsburgh and Allegheny County.

Dr. Douglass was director and Dr. Shope associate director of the survey, which was jointly sponsored by the Committee for Cooperative Field Research and the Council of Churches of Christ of Allegheny County. It was financed by the Pitcairne Crabbe Foundation of Pittsburgh at a cost, including publication, in excess of \$15,000.

The characteristics of churches and the trends within Protestantism as described may be assumed to apply with reasonable accuracy to other large industrial centers. The most obvious generalization is that Pittsburgh is no longer predominantly a city of old stock Americans, but within the present century has become a community of nearly 1,500,000 people from a great variety of nationality groupings and cultural traditions.

Protestantism has not readily adapted itself to these changes. The incoming of many central and southern European families has resulted in more rapid growth of the Roman Catholic Church. The summarization indicates that there are now approximately 465,000 Catholics in Allegheny county as compared with approximately 415,000 church-affiliated Protestants. The total number of Protestant churches is 1,008 as compared with 210 Catholic parishes.

There is also an imbalance within Protestantism. Forty percent of its church membership is Presbyterian, United Presbyterian and Methodist. Twenty percent of its congregations are Negro (202 churches), serving only 6.4 percent of the population. Although 33 percent of the people interviewed claimed no church affiliation,

fewer than 5 percent failed to acknowledge a traditional religious adherence to a church.

Church growth between 1926 and 1947 more than kept pace with population growth. All churches reported a gain of 14 percent, the Roman Catholic about 18 percent and the Protestant about 8 percent. The Allegheny County population increased only 2.7 percent between 1930 and 1940 and subsequently about 5 percent according to a United States census report in April, 1947.

Disturbing discoveries were that Protestant churches had lost more than 8,000 members (5 percent) in the city of Pittsburgh, more than offsetting these losses in suburban gains. Although 18 denominations reporting had organized 49 churches between 1930 and 1947, 52 had been discontinued through lapse or merger during the same period.

Further analyses indicate that the average Allegheny County church has 397 members and enrolls 202 pupils in its Sunday School. Its budget for local expenses is \$9,100. It gives one-third of a dollar for benevolences for each dollar spent on itself. Its average Sunday morning attendance is 148. Forty-eight percent of the churches are gaining in membership, 21 percent are standing still and 31 percent are losing.

The losses in greater Pittsburgh Sunday Schools are called "spectacular and alarming" by the authors. Seven out of ten schools reporting declined in enrolment between 1930 and 1947. The losses were correspondingly greater than for either public or parochial schools. These conditions were considered the more serious because they were general and not peculiar to particular types of areas or churches.

Recommendations growing out of the survey call for further study and increased cooperation by the Protestant forces of the larger community. Formation of a permanent Protestant research agency to give guidance in denominational planning for church extension and readjustment is recommended. A vigorous follow-up by administrative decisions and incorporation into the on-going life of the co-operating churches through the agency

of the Council of Churches is suggested.

It is recommended that many of the processes of cooperation be decentralized and applied within the numerous natural and well-defined neighborhood communities into which Allegheny County falls geographically. Warning is given that the parent agency must be made strong in order to maintain cohesion and efficiency.

Suggestions for applied study include courses to be offered in district leadership schools, completion of detailed reports for several of the more distinctive territorial units and careful attention to each situation as it arises in the processes of comity. It is assumed that the proposed research agency would anticipate many of these situations.

Need for much closer working fellowship between Negro and white Protestant churches is pointed out with the recommendation that the Council of Churches at an early date add a staff worker to stimulate integration. A companion proposal suggests inclusion of the smaller and less co-operative groups of churches where a response can be elicited.

The study report contains many more detailed recommendations of special interest to the church leadership of Greater Pittsburgh. As a scientific and sympathetically objective treatise on the problems and opportunities of Protestantism in a major industrial city area it should also have large value for community, denominational and parish leaders in other urban areas.

The volume may be ordered at a cost of \$2.00 directly from the Council of Churches of Christ of Allegheny County, 230 Oliver Avenue, Pittsburgh 22, Pa., or through denominational bookstores.—O. M. WALTON

## Yearbook of American Churches

1949 issue edited by GEORGE F. KETCHAM of the Federal Council of Churches. Sowers Printing Co. Lebanon, Pa. (\$3.50) 200 pages.

The Yearbook is the only regularly published reference volume giving up to date information on every religious



denomination from the largest to the smallest in the United States and Canada. It is the 19th biennial issue sponsored and compiled under the auspices of the Federal Council of the Churches of Christ in America. The 1947 edition carried detailed information only on denominations with 50,000 members or more. The new issue includes detailed information on all.

The Yearbook, containing statistics and general information concerning churches and allied organizations, is an indispensable reference work. It in-

cludes a detailed directory and record of U. S. religious bodies—Protestant, Catholic and Jewish—with names and addresses of church officials. It also lists the 260 religious bodies in the United States and Canada; officers of synods, dioceses, state conferences and conventions of major denominations; state and local church federations and councils of religious education; theological seminaries, colleges and universities, religious periodicals; 200 social and civic agencies, world-wide church agencies, national cooperative religious organizations, statistics of

membership and finance. There is also a directory of relief agencies, denominational and interdenominational.

## Real Living Takes Time

By HAZEN G. WERNER, Abingdon-Cokesbury Press, Nashville, \$2.00

These fifteen pungent, illustration-filled discussions would make a notable series for a college chapel or a thoughtful group of business people. The adroit, concise phrase, the poignant quotation or bit of verse, the down-to-earth application drawn surely and without "piosity"—these are hallmarks of writing by this professor of practical theology at Drew University. Without great doctrinal depth, but abounding in suggestive allusions and creative personal insights, these 185 pages can lead a minister or a layman into fuller grasp of the everyday meaning of faith.

—J.O.N.

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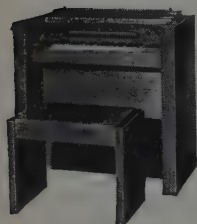
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## The Touch of the Master's Hand

By HAROLD A. COCKBURN. Fleming H. Revell Co., 1949, 128 pp., \$2.00  
This is an excellent book, containing 32 brief sermons. No one of the sermons is more than 4 pages in length. Each one has an interesting title and an appropriate text. These sermons are not only brief, but they are simple and direct. The lay reader will profit by their apt brevity and appropriate treatment of Biblical episodes, and ministers will find in them nuggets of material and ideas for their own inspiration in preaching.

The author is the preacher of St. Michael's Church, Dumfries, Scotland, where Robert Burns worshipped. The author is no stranger to America, where he has preached in some of the largest churches. He is a graduate of Union Theological Seminary, in New York City.

At the height of World War II, Dr. Cockburn came to the United States as a representative of the Ministry of Information of the British Government. During his stay, he gave addresses over the radio, and delivered messages in Army and Navy camps, where he was heard with delight and appreciation.

I have found this book to be most helpful. It is an inspiration to read it. The sermons in it are full of many excellent and appropriate illustrations which serve as windows.—J.M.B.

## How To Increase Church Membership and Attendance

By WELDON CROSSLAND. Abingdon-Cokesbury Press, 1949, 160 pp., \$1.75

This book comes out of experience. The author is the minister of the Asbury-First Methodist Church, Rochester, New York. He has used the plans, set forth in his book, on evangelism and church attendance in his own congregation. Here is pastoral evangelism at its best.

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churches of many denominations. It is a minister's handbook of basic principles and practical plans.

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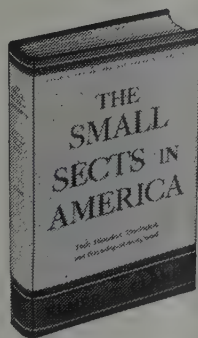
the Advance. This book is so valuable that no minister should be without it.  
—J.M.B.

## Before You Marry

By SYLVANUS M. DUVAL. Association Press, 1949, 171 pp. \$2.50

This book brings to young people looking forward to marriage a rich store of help and understanding. It draws not only upon the valuable research done in this field in recent years, but also the mature and sound interpretation of one who gets to the heart of some of the most important problems.

The author has adopted an appeal-

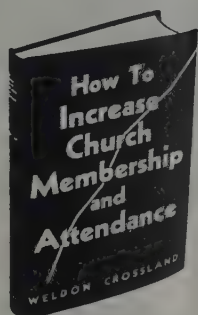


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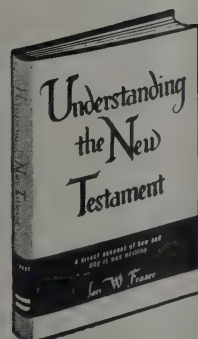


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ing pattern, basing his work on 101 questions, which cling together in groups making up the chapters of the book. They deal with such issues as the kind of love which is needed for sound marriage, emotional maturity or lack of it, suitability of two for each other and how they may wisely decide about this, the relationship of courting or marrying young people to their previous homes, sound management of money matters, the relation of sex to the greater factors in marriage, the need of sound growth in character and personality and good techniques for using differences or handling crises.

Each question is discussed and analyzed in a way which will interest young people and many of the issues are further clarified or emphasized by thumbnail sketches of different couples who have had this or that experience or problem.

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## The Vatican in World Politics

By AVRO MANHATTAN, Gaer Associates, \$3.75.

The title of this book arouses anticipation among those who would like to know by what methods and to what extent the Vatican is influencing world

politics. A careful and objective book on the subject would be very useful.

The author obviously has an extensive file of facts about the Roman Catholic Church and of attacks upon it. He mixes facts with unproved accusations rather indiscriminately in the book. Consequently, the critical reader will find much that is useful in it, but the uncritical or the uninformed reader should be cautioned to read with care.

Confidence in the judicious discretion of the author is not increased by his sweeping generalizations. For example, the first sentence of the second paragraph of the book is this—"Re-

ligion has lost, and continues to lose ground everywhere."

One of the most characteristic "factors peculiar to the Catholic Church" which gives it great power and influence is defined as "the spirit that moves the Catholic Church and which makes it act with the firm conviction that its fundamental mission is to convert the whole of mankind, not to Christianity, but to Catholicism." Such a statement should not be made without a considerable discussion to support the alleged distinction between Christianity and Catholicism. But this discussion is not given. The author could have made the essential point by

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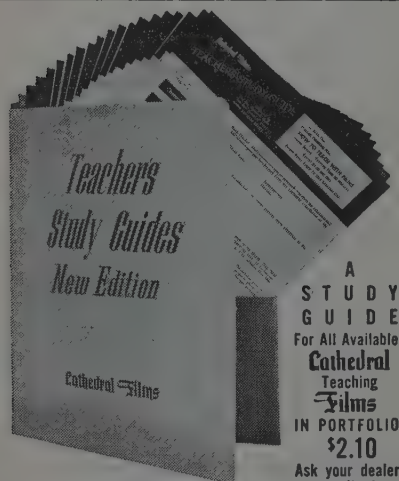
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mitting the words "not to Christianity" and mentioning the fact that the Roman Catholic Church insists that it is the only true Christian church and that therefore it aims to convert the whole world to Catholicism.

It is unfortunate that a book containing so much valuable information was not written with a cooler head. People who believe in the institutions and procedures of democratic society need to be alerted to the threats inherent in a totalitarian church with a powerful world-wide organization. But they need also to be educated by very sound and careful analysis of the problem.—R.P.B.



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## In the Land of Jim Crow

BY RAY SPRINGLE, Simon and Schuster, \$2.50

The closing paragraph of the first chapter gives the key to this book—"Let me make clear at the start, too, that this is no complete and impartial survey of the race problem in the South. This is the story of a newspaperman who lived as a Negro in the South and didn't like it. I deliberately sought out the worst that the South could show me in the way of discrimination and oppression of the Negro. I spent most of my time in Georgia, Mississippi and Alabama. I ignored Virginia and North Carolina, where the greatest progress in development of civilized race relations has been recorded. How can you correct evil until you find it? I deliberately sought the evil and the barbarous aspects of the white South's treatment of the Negro. It is of that only that I write."

After reading the book one can certainly say that the author kept to his purpose. In fact the writer's bias is so great that one has the feeling that he has over-played his hand.

The most constructive purpose the book can serve is to point up the fact that it is impossible to eliminate discrimination and injustice within the framework of a segregated society. In addition, the book will serve to show the tragic consequences of segregation on whites as well as on Negroes.

—T.C.A.

## Toward Better Race Relations

By DOROTHY SABISTON AND MARGARET HILLER. Woman's Press, \$2.50

This is a progress report of 17 local YWCAs which have been working toward the full realization of the Interracial Charter adopted by the Seventh National Convention of the YWCA, meeting March 5, 1946.

It is of interest to note that six of the 17 local YWCAs are in Southern cities. The purpose of the study, as set forth by the Committee, was threefold: (1) "to analyze how a selected number of community YWCAs had moved toward the inclusion of Negro women and girls in constituency, and leadership; (2) to provide, by the presence of a research worker in these Associations, a favorable opportunity for the Association leaders to assess their own situation and determine on the next steps to be taken; (3) to publish some of the best practices and principles underlying them in a handbook which might be used by all YWCAs and conceivably be of value

to other organizations moving in the same direction."

Because they have carried through in such a splendid way this book should prove most helpful as a manual and guide.—T.C.A.

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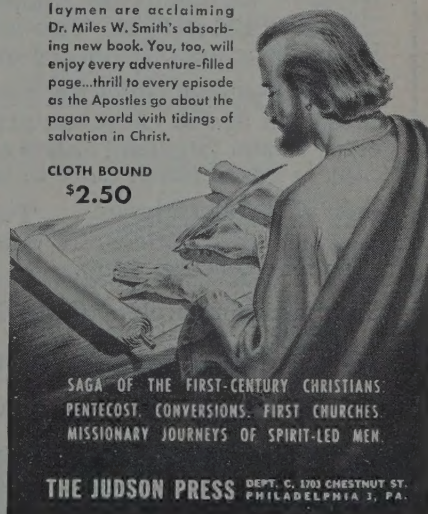
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## America for Christ

(Continued from Page 10)

Christian Missions, a total of 140 needed this Fall, or a total of more than 1,500 for these three interdenominational phases of the Advance.

**T**HE GENIUS of the program of the United Evangelistic Advance is that it may utilize in any community both the *denominational* and *interdenominational* approach. The denominations have joined in developing a common approach and each is committed to

carrying it out in its own parishes across the land. In addition, all the participating churches, in any community, may, as they see fit, jointly work together in carrying out some phases of the program. Whether working together or separately the direction is always forward.

Dr. Bader compares the Advance to a great highway with two traffic lanes running in the same direction.

"In one lane are the denominations; in the other, the interdenominational organizations including the 740 state,

county and city councils of churches and the 2,000 local ministerial associations.

"At any point on this highway the Advance may move from one lane to the other, depending on which lane will assure the greatest progress."

The key figure in each denomination in the administrative direction of the Advance is the secretary of evangelism.

"They are working together as a team," Dr. Bader commented. "They have confidence in the program they have developed cooperatively. They apply to themselves what was said by the churches at the Amsterdam Assembly: 'We belong together. We intend to stay together.'"

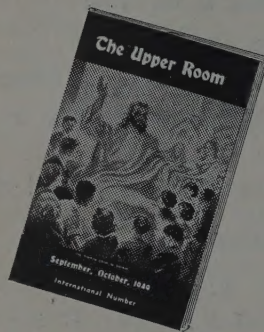
## Religious Liberty

By CECIL NORTHCOTT. New York: Macmillan Company. \$2.00.

Dr. Northcott, home secretary of the London Missionary Society, wrote this little book for an English audience. He provides "over-all" discussion of the subject. There is a real place for a book of this type which presents the material in brief, readable form. There must be many people today whose interest in the whole subject has been roused by the recent church trials in Eastern Europe, but who would not undertake to read Dr. Bader's detailed analysis. Such readers will find *Religious Liberty* very useful—they do not mind too much the treatment of Americans—disproportionate treatment of the English scene, or the fact that Dr. Northcott is not quite as much at home with his subject when he goes beyond Great Britain and the missionary field.—INEZ M. CAVERT

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## LAKE GENEVA

(Continued from Page 15)

patterned after the service held in the Nieuwe Kirk at Amsterdam.

Among the special features of the program were: Special orientation sessions for "newer secretaries"; "Interest groups" dealing with certain of the functional emphases in council work; Conferences for executives serving councils which have only one "staff member"; state council executives, city council executives, visual aids, radio and television, etc.

An anniversary dinner honoring "20 years of service" people; a memorial service for members called home since the last meeting of the Association; and a "get acquainted" and "farewell" party at the beginning and end of the week, were special features.

The worship experiences centered in Breakfast Devotions, assembled around the breakfast table, and Vespers, following supper, on the edge of the lake in front of the Memorial Cross. Here those who labor as members of the "Ecclesia" became more conscious of their relation to those of the "Kononia" within the fellowship of the Universal Church and the Divine purposes of God impregnating all these associations.

The impact of these meetings is suggested by one who came this year for the first time. "The brief time I spent there gave me an insight into a new field which was more enlightening than anything that had happened to me before. I knew of it and about it, and believed in it, but had never seen the side of it (the Ecumenical Movement) I saw there. I knew men in it but was greatly impressed by their quality and spirit as I saw it there. It would be a great experience to adventure in what the church must do for the next ten years."

The new officers are: Miss Gertrude Apel, of Seattle, president; Rev. J. T. Morrow, of Tulsa, and Dr. Forrest C. Weir, Atlanta, vice presidents; Rev. Reuben W. Coleman, of Dayton, O., secretary; Rev. Harold C. Bradshaw, of Topeka, Kans., Treasurer; Rev. Z. B. Edworthy, Charlestown, W. Va., historian; Mr. G. Merrill Lenox, Detroit, program chairman; and as additional members of the executive committee: Mr. Henry Reed Bowen, of Newark, N. J., Miss Jennie M. Doidge, of Bridgeport, Conn., Rev. Harvey W. Hollis, of Albany, N. Y.; Rev. Lawrence T. Hosie of Syracuse, N. Y.,

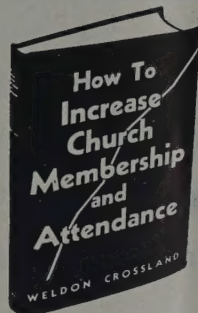
Rev. John B. Ketcham, of Chicago, Ill., Mrs. Abram LeGrand, of New York, Dr. J. Quinter Miller, of New York and Rev. Don F. Pielstick of New York.

Two principals and two alternates were appointed as representatives to the Executive Committee of the Federal Council of Churches: Dr. Hugh C. Burr of Rochester and Rev. Willis R. Ford of Baltimore, as principals, and

Mr. G. Merrill Lenox of Detroit and Mr. Henry Reed Bowen of Newark, as alternates.

Miss Elizabeth Bulkley, of Detroit, was appointed as the representative to the International Council of Religious Education.

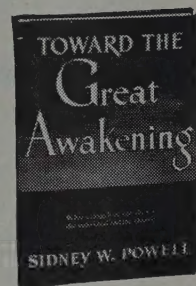
The 1950 session of the "A.C.S." will meet at Geneva Point Camp, Williams Bay, Wisconsin, June 19-24, 1950.



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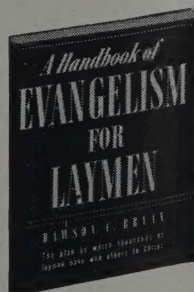
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"...and their works  
shall follow them"

REV. 14:13

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

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